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HOME MISSION STUDY

Text: "At Work in the Homeland"

By Rev. Ralph W. McGranahan, D.D.

CHAPTER V, CONCLUDED. "OUR ORIGINAL AMERICANS"

By Mrs. Haidee Ewing Rankin, Baldwin City, Kansas.

"Ye whose hearts are fresh and simple,
Who have faith in God and Nature,
Who believe that in all ages
Every human heart is human,
That in even savage bosoms
There are longings, yearnings, strivings
For the good they comprehend not,
That the feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in that darkness
And are lifted up and strengthened:—
Listen to this simple story,
To this Song of Hiawatha!"

THERE are yet those who "listen to this simple story" even though it was written over seventy-five years ago and there will be yet other listeners. Why? Listen to the words of Chief Hiamovi, in "The Indian's Book":

"The white man has never known the Indian. It is thus: there are two roads, the white man's road and the Indian's road. Neither traveler knows the road of the other. Thus ever has it been, from the long-ago even unto today. I want all Indians and white men to read and learn how the Indians lived and thought in the olden times, and may it bring holy-good upon the younger Indians to know of their fathers. A little while and the old Indians will no longer be, and the young will be even as white men."

We should learn as much as we are able about the Indian of yesterday that we may understand the Indian of today and that we may protect the Indian of tomorrow.

Language is the most usual channel through which the history of a people is traced but we are told there is no "Indian language", that between fifty and sixty distinct tongues exist and that each of these has perhaps several dialects. This means that two or three hundred languages are spoken by the more than 300,000 Indians of our country, or an average of a distinct language for every 1,200 people. The average is hardly fair, for some tribes number less than one hundred, and a recent issue of *The Youth's*

Evangelist says that only two old women of the ancient Catawba Indians are able to speak the original tongue. A very satisfactory means of communication was found in the "sign language" and we read of the art of "Picture-Writing":

"On the smooth bark of a birch tree
Painted many shapes and figures,
Wonderful and mystic figures,
And each figure had a meaning,
Each some thought or word suggested."

In a text we studied some years ago there was presented a "composite impression" of the Indian before he had passed under Caucasion influence. At the very beginning the little baby was welcomed by both mother and father and received a valuable heritage in strength as well as love. The boy was welcomed as a prospective brave while the daughter would prove helpful as a cook and caretaker of the camp and upon marriage might bring in a goodly number of hides or blankets. The baby usually spent most of its time tied to a baby-board, the Indian cradle, and was easily carried thus on his mother's back or set down upright against the tepee to "watch the world go by", an interesting entertainment.

A little later the lad was taught to swim both by intuition and imitation. His discipline was very different from that of his white brothers. No effort was made to break his will or to reduce him to subservience but occasional admonitions were given. "A word of counsel from the old men answered most of the purposes for which we maintain courts." The boy was taught to fish, hunt, set traps and the girl was taught to cook and keep the camp comfortable. Religious training was not neglected. The sun was sacred because upon it depended so much of their support and pleasure but "there lurked in the minds of the more advanced tribes a vague notion of an invisible, intangible, inscrutable essence—the Great Spirit, or the Great White Spirit, as we find it described in literature." The primitive Indian had a religious nature though its expression differed exceedingly from ours. He asked a blessing, for instance, upon a stealing expedition, a hunting party was preceded by a prayer service, the night before a battle was often spent in prayer, accompanied by sacrifices. The young man was taught how to take care of himself in the struggle with nature and with human enemies, he must be able to select the right wood for his bow and arrows and know how to season it correctly for the best service. He was taught how to use the "fire stick" and how to make war weapons from stone. He was made subject to severe ordeals that he might be able through the cultivation of his ingenuity and "hardness" to master difficulties and to endure suffering both mental and physical. If qualified in the sight of his elders he was admitted to the councils. Their youthful ambitions to win chieftainship and honors through war and raids was offset by the advice of the old men usually in the direction of peace and the consideration of the consequences. Victories of war were celebrated by dancing and this same expression found vent at the seed-time and harvest, all religious ceremonials.

The youth sought a wife but his courtship depended upon the customs of his tribe. In some, arrangements

were made for him by his parents and if these met with the approval of the maiden's parents, she herself made the announcement of the approaching wedding by carrying a portion of food of her own cooking to the young man and thus told what she expected to lay before him through their married lives. In some tribes, however, the young man did the "carrying", and a feast announced the marriage. Divorce was about as simple as the marriage rites.

Should illness occur in the household the medicine man was sent for, a man possessed of magical powers, musical ability and dancing agility. To these accomplishments he added a shrewd knowledge of medicinal herbs from which he made brave concoctions and he also manifested some surgical skill. Should medicines and surgery fail the invisible bear or other fierce brute gnawing at the vitals must be driven away by a "noisy and expensive ceremony of exorcism". The later life of the Indian simply "rang the changes on hunting and warfare, warfare and hunting" until at last realizing his passing powers he faced death, and was not terrified for he was ready to fall into the procession he had seen many of the older friends enter. He disposed by word of mouth of his most cherished possessions and in turn his friends "fulfilled their parting offices and "provided generally for his meeting with the coming visitant with proper dignity." He wondered what lay beyond but "it was a wonder mixed never with fear but always with confidence. Such a thing as atheism was unknown among the red men. They were content not to define the character and qualities of the Great Spirit who absorbed and animated all the lesser spirits in nature, but to rest calm in the assurance that whatever the future held in store for them had been ordered for their well-being."

Such was "the red man of old, before the invading heralds of an alien civilization had undertaken to transform him into something better—or worse."

THE INDIAN AND THE GOVERNMENT

After the Revolution, the white people began to move west and it was deemed advisable to keep at peace with the roaming Indians, either by gifts to the friendly, or through subjection of the unfriendly or the eradication of the hostile. The first step in this program was the policy of making treaties, a much misused and abused policy that was abolished and succeeded by "agreements" in 1871. These agreements were in turn ignored and to such an extent that in 1903 the Supreme Court decided that, "The power exists (in Congress) to abrogate the provisions of an Indian treaty" and that "its action is conclusive." Since which action "Congress legislates regarding their so-called property as freely as if it belonged unreservedly to the government."

Because of the hostility existing between the red man and the white man the handling of Indian affairs was in the hands of the War Department until in 1824 there was organized a Department of Indian Affairs; a few years later it was transferred to the Department of the Interior with a Commissioner at its head with

a staff of officers known as Supervisors and Special Agents who keep him informed about existing conditions. Practically the entire Indian population is settled on reservations. The reservation policy was undertaken with the belief that to avoid collisions both races must be kept far separated. An experiment on a large scale was undertaken by transporting to a reservation to be known as the Indian Territory, five progressive tribes from the southeastern states and by "setting them up in business as a sort of red men's republic." The Indian was to be free from interference, for no one dreamed that our civilization would ever extend so far west of the Mississippi as the Indian Territory. The attempt proved a failure and the government was compelled to "make a complete reorganization." Other tribes were placed on reservations and "protect ed" and "taught" being permitted no initiative. "This plan proved as mistaken on the side of *excessive paternalism* as the Indian Territory experiment had on the side of *excessive liberty.*"

A great step in advance was made by the government when Congress passed the general allotment act in 1887, better known as the Dawes act. This allotment law was later amended by the Burke act. These acts are an honest effort to protect the Indian in his land right and in his political responsibilities. As an aid to the solution of the Indian problem the government has established reservation schools and also government schools at a distance from the reservations thereby hoping that the contact with the white civilization will produce leaders for the Indian race.

There is a certain value attached to such a plan but many who are deeply interested in the red man think that a multiplication of day schools where are taught not only the fundamentals but the "art of living", established right in the midst of the people, would accomplish much more.

It should be remembered that the Indians are rapidly becoming citizens and their quality will depend largely upon the attitude of the government, the school and the church toward them.

Our text well summarizes our successive relations with the Indian race: "They were our forerunners, who preceded us; our hosts, who welcomed the pilgrim fathers; our landlords, from whom we rented and acquired land; our rival nation, with whom we made treaties and traded; at times our savage foes; afterward our friendly allies; gradually overcome they became our conquered subjects; now, the wards of the nation; as lands are being allotted to them, they are becoming our fellow citizens; many are still savage and heathen; numbers are our fellow Christians and Brethren in Christ, assisting in the great work of giving the gospel to others."

THE INDIAN AND THE CHURCH

Treaties, agreements, reservations, laws, agencies, agents "failed to gain the good-will of those who resented the encroachment upon their traditional rights. Not understanding and not understood, and otherwise helpless, these untamed races met the civilization of force with the force of barbarism." The result was the slaughter of both red and white men

and nothing gained except "resentful submission to force."

There have been those who from the very beginning believed in "a more excellent way." They knew that there was a power greater than armies that could change the hearts and lives of men, even of savages and make them friends. "They knew that subjugation is a far cry from civilization, and that Christianity alone has the secret of life which carries with it all the motives and conditions of a true and permanent civilization. When the inner life is reached and renewed, then is that saying true, 'Behold, I make all things new.'" Roger Williams was the pioneer evangelical missionary to the Indian. He advocated the colonization of the New World for the propagation of the gospel to the Indians. He preached to several tribes in Rhode Island "to their great delight and convictions." John Eliot, another apostle to the Indians, gave his three months salary, carefully tied up in his handkerchief by the treasurer of the church, to an Indian who asked for help, saying, "Here, take it. Your need is greater than mine." That was the key-note in the life of John Eliot. The need of the Indian was so great that he met and conquered difficulties that seemed almost insurmountable but the outcome was a group of "praying Indians" organized into a settlement named "Rejoicing", while his twenty-fifth year of service saw fourteen communities of praying Indians. Eliot also saw 1,500 copies of his translation of the Old and new Testaments printed and distributed and a second edition printed, thus seeing fulfilled one of the great desires of his life, that the Indians should possess the word of life in their own language.

Churches of all denominations have missions to the Indians in all parts of our country, wherever there are reservations. And yet this question is asked in our text, "In the light of the fact that it is more than three centuries since the Pilgrims landed at Plymouth and there are still about 100,000 Indians 'unreached' by Christianity and civilization, what is the greatest wrong done by Christian America to the Indian?"

OUR INDIAN MISSIONS

Our church secured from the government the assignment of the Warm Springs Indians in Oregon to our care and in 1877 a missionary was appointed and the work begun. Since 1891 all of our work among the Indians has been under the Women's Board. In Oregon we have two missions, Warmspring and Simnasho, and in Iowa we have work among the Tama Indians.

The character of our work among the Negroes and Mountaineers is educational but that is not the policy with our work among the Indians for the government through its reservation and agency schools is supposed to supply that need. However, our missionaries cooperate very closely with the agency schools, in some instances being permitted to give religious instruction as part of the curriculum.

WARMSPRING*

The Indians living along the Columbia were placed by the government in 1859 on a tract of land now known as the Warm Springs Agency, in Wasco County, Oregon. Our Mission is on this reservation on the eastern slope of the Cascade Mountains. The reservation, an area of forty square miles, has a population of less than a thousand, distributed among four Indian tribes: Painter, Tenino, Wasco, and Warm Springs. The scenery is wonderful but the land scarcely arable. The Indians make a bare existence from their stock and small farms. Though the government provides a limited amount of rations for the old and infirm yet many are in actual need and suffer, especially in the winter season. The government supports a boarding school which carries six grades and has an enrollment of about 150. No trade or industrial training of any kind is offered. Dr. Barr, of Warmspring, says of these Indians, "Many Indians are strong, able-bodied people, and therefore able to work. . . . In our section of the country the Indian is in demand to gather fruit, potatoes, etc. In many places crops could hardly be gathered without the Indians. They are good workers, fishers and workers in canning factories. Hence the Indian is an asset. And when properly trained can do as well as the white man." And again he says, "Better sustenance and bodily comforts together with proper schooling, will provide the foundation for the Indian becoming a better asset, but the change must be *growth*, taking great time if it is to be sturdy like the oak."

It has been 65 years since the Gospel was first preached on this reservation but missionary work was commenced among the Indians in the Northwest long before that. Hence many of them had learned of the white man's Book of Heaven and in deepest ignorance have incorporated some of the teachings of so-called Christian sects into their worship.

Captain John Smith, a ruling elder in our church, who was appointed U. S. Agent in 1866 began our work on this reservation. After years of Christian effort he was able to bring together a few Christian Indians and in 1874 they were organized into a congregation under the Oregon Presbytery. In 1876 the Warm Springs Indians were assigned to our church and the Mission was undertaken and a missionary appointed the following year. In 1879 there were 63 members which must have meant an encouraging outlook but the missionary resigned and the work was without a leader for five years. A missionary was procured and a building erected in 1885. In 1890 all Indian work was transferred to the Women's Board. Dr. and Mrs. R. H. Barr and daughter, Bessie, have been in charge of our work there now for nine years. They report a membership of 80 and an all Indian session.

Church activities include "Sabbath School for the Christian Community Sabbath morning, regular preaching service in the afternoon which is interpreted to those who do not understand English, and preaching service at night to all who will attend, includ-

(*) We are following the spelling given in the Rand McNally Atlas: "Warmspring" village; "Warm Springs" Indian Reservation.

ing government employees and the children in the schools. On Wednesday evening the weekly Bible Study brings the young people together again and there is a fair interest." Our last year's annual report says, "We are glad that a few of the backsliders have occasionally come back to our services and have said they like to hear the Bible explained. But it is very difficult for them to desert their friends in the heathen religions." Special mention was made of the radio received at Christmas time. What a blessing to those living in this semi-barren mountainous region! Dr. and Mrs. Barr also have a small mission station at Seik-Seik-wa (Seekseequa) about eight miles south of Warmspring where they hold services twice a month. "The Piute Indians have been attending our church services better than usual the past year. There are not more than three families who do not attend." This community numbers about seventy-five.

SIMNASHO

Simnasho station is about ten miles from the north boundary of the Warm Springs Reservation, so is about that distance from the Warmspring Mission. It is twenty-six miles from the nearest depot, thirteen miles from the post-office and sixty miles from the nearest town of any size, The Dalles. The parish covers an area of twenty by forty miles and within this district there are but two white families, our missionary's and that of a government employe. In winter twenty degrees below zero is not unusual and sometimes the thermometer reaches forty degrees below. The summers are hot and dry. Though there is much barren land yet there is good soil adapted to wheat raising and there is range in summer for stock. "With the proper amount of industry and care there should be little poverty on this reservation. The truth is, however, there is much poverty." Our Annual Report gives some very interesting items concerning the work of our missionaries, Mr. and Mrs. W. A. Matthews. Mr. Matthews says the customary services were held during the year with but two exceptions, one in April when the root-feast was held and the other in August when the huckleberry feast was held. In June the attendance was small because of "the general exodus of the Indians, first to the strawberry fields and then to the cherry orchards". There are about 250 in the parish and Mr. Matthews made 637 pastoral visits. A response is shown by the attendance at the Thanksgiving service at the church with seventy-five present and at the dinner at the Community house with one hundred and fifty present. Bible Pictures shown in connection with the Sabbath School lessons have proved very interesting and helpful to the Indians. Indian children and young people furnished the Christmas program and the gifts for the children and the treat for all called forth appreciation for the help given by the church, not only at the Christmas time, but at all times.

The community house at which the special meetings are held is also a gathering place for the young people for their parties, etc. This house was built in 1926 and Mrs. Spaulding's story of its dedication is well worth rereading. (*The Womens Missionary Magazine*, August, 1926)

Mr. and Mrs. Matthews had prepared a feast at the personal expense of $150 and it was so timed as to bring the Indians in touch with an evangelistic meeting then going on. "Our first glimpse of the mission brought to us a vivid picture of brilliantly colored silk head coverings and bright shawls worn by Indian women. The men also adding to the colorful scene, with shirts, hat-bands and belts of brightest hue." "The 'Community House' is to provide a temporary home, for these far-a-way Indians; also it is to be a social center at all times, where social functions can be under the supervision of the missionary rather than under the leadership of the 'Medicine Men' with their weird incantations in the 'Long House' as has been the case for years. Furthermore, there is great need at times for a comfortable room and bed where a sick Indian man or woman can be cared for with the Missionary's aid. For all these and other purposes the house was dedicated with prayer and set apart, by special prayer in the assured hope that it will add greatly to the evangelization and Christianization of the Indians in that remote part of the Reservation."

The evangelistic services were conducted by Rev. Dickson, an ordained minister in the Presbyterian Church, and a full blooded Nez Perce, "a man filled with the Spirit of God and love for his own people." Mr. Dickson when asked, "How best reach and save these people?" unhesitatingly replied, "By Christian Education." The Government cannot do this. The Church can.

TAMA

The Tama Indian Mission is located in Iowa. "This once powerful tribe which aided the British against the French and later the Colonists against the British, is now reduced to a pitiable remnant, living on a small reservation." The Sac and Fox Indians ceded their lands east of the Mississippi for the paltry sum of $1,000 which resulted in misunderstandings and was in part responsible for the Black Hawk War. Later the tribes were removed to southern Kansas where unhappy years were spent. A part returned to Iowa, their former home, and purchased thirty-three small tracts of land which is now their tribal home. "In the past this tribe has been known for its stubborn refusals to adopt the ways of the white man. Nevertheless thirty per cent of the Indians now cultivate some land, part of which is fertile and which consists of rich bottom land well adapted for small grain. Some bead work is done by the women and in winter the men go trapping. None, however, live exclusively by Indian pursuits and none suffer from poverty." The Sac and Fox are a law abiding people.

We received our work at Tama from the Presbyterian Church and the Church was organized in 1909 the chapel erected in 1922, the first church to be erected among these people. The Indians on the reservation number about 400 and our church membership is 77. Our Annual Report tells of the work of Rev. and Mrs. Smith, our missionaries. Preaching and Sabbath School were held at the Sanatorium at Toledo, maintained for tubercular Indian children and

which has representatives from twelve tribes. The week's program is, Preaching and Sabbath School followed by Bible Pictures every Sabbath evening in the Chapel; Tuesday evening, Educational Pictures; Wednesday evening, Social Activities; Thursday evening, Band Practice and Y. W. M. S. There is also a Junior M. S. which meets once a month at the Sanatorium. There are the usual entertainments, picnics, dinners, etc. Last year our missionaries announced that every sick Indian on the reservation might have one quart of fresh milk each day. 950 quarts distributed without doubt saved the lives of a number of Indian babies.

OBSTACLES

Secretary Lane under the Presidency of Wilson said, "Even today with the utmost care exercised at Washington, the remnant of Indians left in this country are still victimized, their credulity capitalized, and the intelligent supervision they have a right to expect is far from being accorded them."

Their extreme poverty is a great obstacle, no matter for what cause.

"The advance of the new social order into their country may have made existence easier in some respects, but with it have come a distinct loss of self-dependence and certain forebodings which have fallen like a chill upon hearts once carefree."

The commercializing of Indian religious observances, such as the dance, is an outstanding obstacle to progress.

Originally the dance was a religious rite, the war dance, the corn dance signifying a devotion to a higher power, but "these have become, under modern conditions, among the strongest influences for race demoralization."

The younger generation have lost their significance and the white people have turned them to commercial account. Vulgarity succeeded dignity, liquor was introduced with all of its attendant evils—an obstacle almost insurmountable in some places.

Special mention is made in our text of the obstacles of different religions existing among the Warm Spring Indians. Smohallaism is one. Its founder, Smohalla, claimed to have had a revelation from God which ordered the Indians to return to their primitive kind of life. The result is that the followers of Smohalla object to education and progress, they refuse to even allow doctors to visit their sick, depending upon the medicine men to drive away the evil spirits. Shakerism is another religion that proves an obstacle. It seems to mingle some Christian symbols with their rites. Crosses and candles mounted on an altar are conspicuous emblems, dances are indulged in, the dancers shaking their hands and bodies to drive out their sins, their elect wear white robes at stated meetings, they use baptismal and apostolic rites, etc. The third leading religion is the "Feathers". "These believe that evil spirits enter the sick and they engage in fearful ceremonies in an effort to cure sickness. These ceremonies are breeding places for immorality."

These are but a few of the obstacles and there are

ENCOURAGEMENTS

Mrs. R. G. Smith of Tama, tells of an Indian funeral in 1907 and the death preceding; describes the wick-i-up and its contents, tells of the pallet on the floor upon which the dying

OLD TYPE INDIAN GRAVE

mother is being treated by her husband—a sad, pathetic scene. The body is prepared for burial, the coffin made of old boards, the body is placed to face the West—the Happy Hunting Ground. After a brief ceremony the friends pass by the grave, dropping a portion of tobacco seed in the coffin, the dog is killed and placed on the grave, the grave is covered with logs. Then Mrs. Smith tells of another and later funeral. A psalm is sung, prayer is offered, God's promises read and a consoling sermon given. No dog is sacrificed . . . a small white stone marks the grave." Surely this is a note of encouragement.

Miss Robertson has told us of entertaining in her home two delegates attending a Sabbath School convention in Spokane. No guests could have been more courteous. On the last morning of their stay, it was discovered that one of the guests was a pipe organist and the other a Carlisle graduate and both were Nez Perce Indians. As they left for their home in a new Rolls-Royce driven by a white chauffer, Miss Robertson says it was borne in upon her that "the Father of us all did not discriminate against any of his creation, but made all equal in mind, body and soul. Equal opportunity proves this and it is no more marked than in the case of the American Indian."

How is this for encouragement? "Over 5,000 Indian children have qualified for Bibles distributed by the American Bible Society. Each child is required to memorize verses and be familiar with several Bible stories."

Again, fifteen thousand Indians volunteered for service in the World War and ten received the Croix de Guerre and 150 were decorated for bravery.

General Ely S. Parker, a full blood Seneca was appointed Commissioner of Indian Affairs by President Grant.

"The list of Indians who have achieved is a long one for they have entered every known professional career, medicine, law, ministry, education, sciences, politics, art, literature, higher business management."

The call by the Indian youth for Christian education—"If you give me education you train my one hand, and I am able to do some things that may be good, may be sometimes bad things; give education and Christian

religion and you train my two hands and I am able to do many things and always desire that they may be good."

Rev. H. T. Jackson, one of our former missionaries at Warmspring gives this encouraging testimony. An Indian said, "Years ago there was war between our fathers and others. They did not have the Bible and the church; that is why they fought; then God gave us this church and we are different. My heart shivers when I think of my friends who did not know Jesus. Where are they?"

Ataloa, an Indian daughter appeals "to the white man *now* to do justly by the remnants of her race—300 little nations and scraps of nations scattered about the land of their sires." Her program "means just laws and just lawyers to protect Indian land titles, and Christian teachers and neighbors willing to show the Indian how to walk the 'Jesus Road'."

PROGRAM SUGGESTIONS

Devotional Service.

Songs—"Christ Shall have Dominion", Bible Songs Hymnal No. 82.

"More Love to Thee", Bible Songs Hymnal No. 235.

Bible Message—"Reproof of the shepherds", Ez. 34: 2-5.

"God's providence for His flock", Ez. 34:11,12,29.

Posters—Large picture of "Lo", or, Draw a wigwam with footprints leading to it and quote,

"Footprints pointing toward a wigwam
Were a sign of invitation,
Were a sign of guests assembling."

Invitations—"Picture writing" on card of invitation, or, Write invitation on a "wigwam".

Favors at social hour (with or without refreshments)—Let each one bring an Indian head nickle as a special "favor" for our Indian work.

COMITY AND COOPERATION

To meet the need of religious education in government boarding schools, the Home Missions Council and Council of Women for Home Missions have jointly appointed and supported directors of religious education in eight government schools, the expense being met by contributions from some of the cooperating boards and non-cooperating organizations and individuals.

RESOLVED: That the purpose of the Home Missions Council and the Council of Women for Home Missions to provide religious education directors in all government reservations and non-reservation schools is hereby commended; that they be requested to work out a suggested course of religious instruction for these schools; and that the boards represented in these two Councils be asked to finance this cooperative piece of work.

The movement of Indian young people toward the cities has created new social, vocational and religious problems. The city churches have distinct responsibility for helping them during this period of transition, but may not know of their presence nor have adequate methods of approach.

RESOLVED: That the Joint Committee of the Home Missions Councils, in consultation with the Institute of Social and Religious Research, and in cooperation with the federations of city churches and other social agencies, prepare a plan for meeting the needs of Indians who have removed to towns and cities, and that all missionaries be asked to forward to the Joint Committee information concerning such Indians.

—From the Findings of Group VII on The American Indians, North America Home Missions Congress.

Indian Religions

By Rev. W. A. Matthews, Simnasho, Oregon.

IN 1926 the Secretary of the Interior asked the Institute of Government Research to make a survey of conditions among the Indians. He did this because so many complaints were being made about the Indian Bureau's administration of Indian affairs and about conditions among the Indians. It took a year or more for this survey. Those making this survey found health conditions very bad there being twice as many deaths per 1000 of population among the Indians as among the general population. One out of every ten of the Indians had tuberculosis either active or arrested. Economic conditions were very bad too, 83.9 per cent having a per capita individual income of less than $200.00 per year. Standards of education low; poor schools; poor equipment; poor instructors; a poor educational program. All this for $16,000,000 per year for that is about what it was costing the government to run the Indian Bureau.

But this is not what I want to consider. Those making this survey said this about mission work "Many missionaries have been unable to connect religion with Indian life in any real way." And again "The Indians are a deeply religious people and it is urged that much more consideration be given the native Indian religions, ethics, and forms of worship." So I want to discuss native Indian religions as we know them and as we see them in action in the West.

SMOHALLAISM

One of the prevailing religions among the Indians of the West is Smohallaism. This originated with a chief of the Wanapum tribe, born about 1720, by the name of Smohalla, who after an encounter with hostile Indians in California was left for dead. He recovered however, and later made his way back to his old home on the upper Columbia River, where he announced that he had been in the spirit world and had returned with a new revelation. This consisted largely in a return to primitive Indian customs otherwise the Indians would become extinct at the hands of the white man and the white man's civilization.

This was accepted by these ignorant people as a revelation indeed from the Good Spirit. It spread among the tribes of the West. It became deep seated. They banded themselves together in the common cause of resisting every effort made by the white man to thrust upon them his hated civilization, the thing that the Good Spirit had revealed to them would be their undoing. It became the prevailing religion of the Indians of the West.

These religionists are opposed to education, to every civilizing, every Christianizing influence. They have done more to wreck governmental plans for the mental, industrial, and physical welfare of the Indians than any other one thing. They have played havoc with the plans of the church for their spiritual welfare also. They ridicule, persecute, and even ostracize any and all who seek to follow the trend of civilization or who embrace Christianity.

A young girl returned from a non-reservation school, dressed neatly and becomingly as white girls dress. Their ridicule, their threats reduced her to a slovenly squaw before many months. Because of these same influences young men returning from school too often go back to the blanket and long hair.

Some time ago I talked to a woman whose husband had made a confession of Christ. Both of them had formerly belonged to this faith. She freely admitted that there had been a great change in the life of her husband. She admitted that now they were fed, comfortably clothed, comfortably housed, whereas they had previously lived in great poverty, but she refused to give the religion of Jesus Christ any credit for what had happened. She with the rest had ridiculed her husband until his life must have been well nigh unbearable at times.

They refuse the services of a white physician because that is a part of the white man's civilization. When there is sickness in a home they summon their friends and an Indian medicine-man, and with the aid of tom-toms and much shouting they proceed to drive out the evil spirit causing the sickness. The little shack is crowded, the air is foul, and all night, and night after night, this tumult continues. Many a life has been needlessly sacrificed in this way. It is costly too. The crowds must be fed day after day. The medicine-man must be paid. A good heifer, a fat steer, a cow and calf, or the best blankets the family possesses are handed over to these imposters.

If the patient dies the funeral is held and after the funeral the death-feast. After this feast these friends help themselves to presents of dishes, cooking utensils, blankets, furniture, chickens, harness, wagons, guns, and almost everything the bereaved family possesses.

SHAKERISM

Another religion quite common to the tribes of the West is Shakerism. One writer on this subject says:

"The name Shaker was applied in the early eighteenth century to a Manchester offshoot of the English Quakers, who, led by James and Ann Wardley had accepted the peculiar doctrines of the Camisards. The Wardleys' followers, when wrestling in soul to be freed from the power of sin and a worldly life, writhed and trembled so that they won the name of Shakers. They were much given to trances and visions, jumping and dancing."

Ann Lee, daughter of a Manchester blacksmith, introduced Shakerism into this country in 1774.

Conflicting stories are told concerning the introduction of Shakerism among the Indians. Like the Wardleys' followers, the Indian Shakers in their meetings, writhe and tremble, jump, dance and shout, though it is quite evident that all this is not the result of "wrestling in soul to be freed from the power of sin and a worldly life." Sin is all too apparent in their lives. Writhing, trembling, jumping, dancing, shouting are just so much ceremony to be gone through with as far as these Indian Shakers are concerned. Furthermore they do try to make themselves believe that they have trances and visions and according to their reports some of these

visions are most wonderful and awe inspiring.

They too cling to the idea so common among Indians that sickness is caused by an evil spirit, and they maintain that their writhing trembling, jumping, dancing, shouting, bell-ringing tactics are more effectual in driving out the evil spirit than any other method known. Their services are less costly than the services of the medicine-man and his crowd, inasmuch as food for the crowd is all that is expected. It is just as costly in lives sacrificed, however.

FEATHERISM

A third religion is Featherism. They of this religion believe too that sickness is caused by an evil spirit, and they have a way all their own of getting rid of him.

They join hands in a circle about the patient who is usually placed, supported if necessary, upon a chair. Then the circle begins to swing around like a merry-go-round. The chair upon which the patient sits is lifted from the floor and swung in unison with the swinging motion of the circle. Faster and faster they swing until heads become dizzy, and many, nauseated by the swirl, fall upon the floor and vomit copiously. Usually it is a loathsome party. If the patient vomits freely the spirit like Jonah is vomited forth. Should this not produce vomiting then a feather is stuck down the throat.

The followers of this religion are usually very immoral, and their meetings the breeding places of much immorality. Many of the other Indians call them Spinners and sometimes Puke Doctors.

CONCLUSION

These are the pagan religions practised by so many of the Indians of the West. The Indians are deeply religious, no one denies that, but they are devotees of Christless religions, religions that do not forbid drunkenness, dishonesty, immorality or any other evil. To win the Indians away from these Christless, pagan religions is no small task. With God's help it can be done and little by little is being done. It requires never-ceasing effort, broad-minded toleration, sympathy, and much prayer on the part of those who labor among them.

A Changing World for Indians

From an address given at the North American Home Missions Congress December 1930

By Ruth Muskrat Bronson

WE Indians are on the threshold of great opportunities and new understanding. Some of the points brought out in the Indian Conference of the Home Missions Congress are: That there is want and spiritual hunger among the Indian peoples; that they are struggling blindly against the giants of hunger and poverty and disease; that the missionary program is inadequate and must change to keep pace with the changing conditions; that this means a newer and better trained leadership; and that we need closer cooperation between the various churches in the mission

field and with the Government service.

CHRISTIANITY ALONE CAN SATISFY

Many of these things have been on my heart for a long time, and I know, therefore, that they have been on the heart of every Indian young person who is concerned with the future of his race. We have heard over and over again that the Indian is a spiritual and reverent being, and this is true. His nature yearns for and demands some religion which he can follow, some supreme power which he can reverence. I believe that Christianity is the only religion that can satisfy that need. I believe firmly that if it had not been for Christianity and the Christian Church, my people would have perished—Christianity in the heart of the white man and Christianity in the heart of the Indian. It has been the one thing that has pulled him onward when his old life was gone; it has meant spiritual and actual physical life for him. Let me say here that I have a deep gratitude which I can never repay, both for myself and for my people, to the Christian Church and the old Christian leaders—the missionaries of a generation ago. To my race, they have brought life; to myself they have brought both life and an education to enrich that life.

In the old days, the missionary was the intellectual and spiritual leader of the Indian people, and, because of low salaries and a non-progressive program, the Government had to take anything it could get for leadership. Now, with the Government's new demand for a trained personnel, increased salaries and an inviting program, there comes a challenge to the church to still maintain its leadership. We must have missionaries, both Indian and white, who will be able to respect the Government officials, and not suffer in the comparison to which the lay Indian will inevitably subject him. Experts from various fields of social and educational work are being called into the Indian service by the Government to help in the reorganization of its work.

TYPICAL OLD STYLE INDIAN HOME IN OREGON

THE CHURCH MUST TRAIN LEADERS

New educational policies, new health programs and new social plans are being worked out for specific sections of the Indian country. In the setting up of such a program for the best development of an Indian community, is there any place for the church? And if so, how can it cooperate with all these agencies? Can a people, fundamentally spiritual and religious, be given any kind of an abundant life without the help of the

church? If we people of the church are to take our rightful place in this new program, an adequate leadership must be provided, and denominational competition must be subordinated to a place of secondary importance.

The education of leaders from a people so universally poverty-stricken as the Indian people must, of necessity, be through the help of the church. The Indian leader's problem is peculiar. If he is to interpret the white man and the white man's religion to the Indian, he must be trained as well, or better, than the one with whom he is to work. In the Government schools he must be trained better than his white fellow

A TYPICAL INDIAN HOME AMONG THE UMATILLAS OF OREGON, OR AMONG THE NEZ PERCES OF IDAHO

employee, so deep is the white man's prejudice against him, in order to command his respect. He must attend white schools, he must travel in white communities, and in other Indian communities than his own, if he is to have a broad understanding of the problems of both peoples and interpret them to each other. There is no way for him to get this superior training without the help of outside agencies. He is too poor, his parents are too poor, both in experience and in money, to even offer him encouragement. Too often he has too many handicaps to overcome, and too many adjustments to make, for him to work his way through school, as so many white boys do.

If the church wishes to claim the services of the promising young Indian leader, the church must assume some responsibility in his training. I wish that this Congress, as one piece of cooperation, would establish one perpetual scholarship—just one— that would be available each year for some capable young Indian who wishes training for the leadership of his own people.

"BE PATIENT WITH US"

And now, there is this last thing I wish to call to your attention. We hear on all sides that this is a changing world for the Indian people, that the Indians are leaving the reservations, going into the cities for work, and into the public schools for education. This is true. The movement away from the reservations is taking place and nothing we might wish to do in the matter can stop it, or even prevent it. Indians are being forced away from the old reservations by economic pressure, and by the desire for a better life for their children. Many of us feel that this is for the best, but it is a process that must take place slowly and normally. In your zeal to help us, do not make us go too fast. We are a deliberate and a patient people, but, since Columbus landed on the shores of America, nothing has been allowed to happen to us in a deliberate and patient way.

Now is perhaps the most bewildering time of all and we are bending under the strain of it. The young people in the cities are meeting awful

confusion and severe difficulties in trying to face a civilization they have no equipment to meet. Be patient with our mistakes. We are not discouraged. We do not despair. We still feel that you need us, and that we have something to give. All we want is your understanding, your appreciation of our problem and a chance to make our contribution to the civilization of the world.

THE BROKEN MARBLE

Have you heard the story of Michelangelo's David which stands in the city of Florence? It is said that an artist bought the marble, and blundered so badly in carrying out his design, that the beautiful stone was ruined and thrown into a dump heap. Michelangelo found it lying there among all that rubbish and exclaimed, "An angel hides within it." So he carried the marble to his studio, and the people hooted as it was hauled through the street. Under his hand of genius the ruined stone became the statue of David, a thing of beauty and inspiration to all the world. The stone had been so mutilated that Michelangelo had to make his David lean in the exact direction which the original artist had worked, but out of this very handicap came the statue's greatest beauty. The broken marble is the Indian young people of today. Will the Church of God be our Michelangelo?

Blind Werda

By Anna Ewing Birdwood, Tel el Kebir, Egypt

A life has been completed, the earthly task accomplished; a member of the Ezbekieh Church of Cairo, known familiarly as Blind Werda has entered into the heavenly rest.

To one who has known her as far back as she can remember this event calls up memories so full and so vivid that the impulse to impart them has seemed irresistible, for the thread of Werda's life is woven into the tissue of the American Mission's history in Egypt since very early days.

THURSDAY, OCTOBER 10, 1861

On this day a young missionary sat in his study wrestling with the difficulties of the Arabic language. Mr. Ewing, the fifth of the ordained missionaries had been less than a year in Egypt and he was then the only male missionary in Cairo, his former colleagues the McCagues having left permanently seven months before and Dr. Barnet having gone to America on furlough. Almost from the day of their arrival, in conversation with Mr. and Mrs. McCague and Dr. Barnet, the Ewings were made to feel the urgent desire to start a girls' school in the Ezbekieh quarter but the way did not seem to be open.

Among the very good friends of the Mission were Mr. and Mrs. Lieder of the English Church Missionary Society which had suspended its work some time before. Mr. Lieder however, remained in Cairo as chaplain for the English Church, the services being held in his house. Mrs. Lieder, for a time kept on the Girls' School at her own charge and when the

Ewings arrived it had been handed over to the care of the Coptic Patriarch. On the date mentioned above Abouna Mikhail a most valued helper, came into Mr. Ewing's study and exclaimed, "the Patriarch has given up the school, we must take it". A few minutes later Mrs. Lieder came in. "The Patriarch has given up my school, you must take it. I advise you to engage the teachers and instruct them to collect the girls, and I will give you my school furniture so that there may be no delay." This advice was acted upon immediately and on Monday, October 14, 1861 with a hiatus of only two school days and two holidays, the school was installed under the care of the American Mission and thus the "Ezbekieh Girls' School" and her distinguished daughter the "Girls' College" have the honor of being the foundation for higher Christian education of girls in Egypt.

The advent of this school was the first encouraging event in the history of the Mission. Lack of the comforts of existence, lack of adequate housing for the work, illness, death of infants, everything was discouraging and the missionaries had ben upheld only by their faith. The Ezbekieh Girls' School which came almost as a gift brought life and interest from the first day and gave an impetus to further endeavor.

The head teacher, Maallima Sayida, had been thoroughly grounded in Bible knowledge and the girls in their various ways were most interesting. The one best known to friends of the Mission being Bamba Muller the first girl pupil to join the Communion and who became the wife of the Maharajah Duleep Singh.

But today another of the pupils, Blind Werda, claims our thoughts. Werda never knew the light of day nor, except by the sense of touch, the shape or colour of any object for she was blind from her fortieth day. From the first she took the keenest interest in her school work and with the oriental facility for memorizing added to the enforced concentration owing to her sightless condition, her mind became stored with the Holy Scriptures even before she had learned to read the raised type.

Blind Werda with her two fellow pupils who led her to and from school. She called them "my eyes".

Cut furnished from Mrs. George Moore Memorial Fund.

At the time the Copts, both priests and people were more antagonistic to the Mission's teaching than the Moslems are today. Werda's father, an Orthodox Copt, became alarmed as he learned of the trend of his daughter's

mind. He wished to place her in a convent and he beat the poor child cruelly because she insisted on attending the school. Eventually, after the Mission had obtained its first permanent home, it was found necessary to start a boarding department to protect Werda and others who needed refuge.

JULY 5, 1865

A pall hung over the land of Egypt. An epidemic of cholera was raging and the Mission House was not exempt. The first case to touch the Mission closely was the death of Sitt Sophia, mother of the Maharanee Duleep Singh. The boarding department had taken in charge several boys and girls who had been rescued from slavery by Miss Tieme the famous English explorer. A boy and a girl were attacked and the boy died. Another boy and girl were stricken and the boy died. Two of the servants were called to their homes where death had entered. Mrs. Lansing and Mrs. Ewing were seized with the sickness and Mrs. Lansing succumbed. Later in the day word was brought that Mr. Lieder had died. During those terrible hours Mr. Ewing was so much occupied with visiting the sick and with performing the last rites for the dead that he was not able to stay long at a time beside his wife who was left in the loving but feeble hands of Blind Werda.

The cholera having run its course, normal life and work were resumed and Blind Werda was able to render much service in the Girls' Schools under the Watson's care both in Alexandria and at Mansoura. Her greatest joy was in attending the house of God and except when detained by illness she was always in her place at church. Through the kindness of Mrs. Harvey who for years gave her her Sabbath mid-day meal Werda was able to attend both the morning and afternoon services and during the interval she sat with her open Bible on her knees reading with her fingers the words she knew so well by heart.

JUNE 10, 1922

The Mission House is hushed. After sixty-two years of service of which fourteen have been passed in widowhood, the Mission's senior, Catherine Anne Ewing has laid down her graceful and unselfish life. Sixty-one years before, in the strength and enthusiasm of youth she and her husband with their own hands prepared the room for the reception of the Ezbekieh Girls' School. Of its nineteen pupils only Blind Werda remains today and she is weeping. "They also serve who only stand and wait".

FEBRUARY 18, 1930

An injury caused by an accident enfeebled Blind Werda's latter years and on February 18, 1930 her summons came. No funeral pomp followed the lifeless form, nor was it needed. The last offices were rendered in the church she loved by members of the wonderful body of evangelical Egyptian Ministers which has grown up in the seventy-five years of the Mission history. Miss Thompson who had known Werda from her first arrival in Egypt, attended her laying to rest.

No longer may we say "poor Blind Werda", but rather should we rejoice with her for she has entered into the joy of her Lord and her eyes have seen the King in His beauty.

Foreign Correspondence

INDIA

Mrs. Osborne Crowe, Sialkot, India, Editor.

THE CHRISTIAN WOMEN TEACHERS' CONFERENCE

By Miss Edith Williams, Second Mistress, Girls' Boarding School, Sialkot, India

MISS EDITH WILLIAMS
Second Mistress of the Girls' Boarding School Sialkot, and a little school girl.

Cut furnished from Mrs. George Moore Memorial Fund.

When we heard that our Anuual Teachers' Conference was to be held in Pasrur during the last week of November, we were very happy, as some of us had never been to Pasrur.

This year our Conference included all the Christian schools for girls north of Gujranwala. There were representatives from the Scotch Mission, The Church Missionary Society as well as our United Presbyterian Mission schools.

From Sialkot we went in rickety motor busses. We started early to allow time for break-downs on the way, but were thankful that we reached our destination before dark. The Scotch Mission teachers started later and were detained several hours by motor trouble, reaching Pasrur after eleven o'clock, frightened, tired, cold and hungry.

The Pasrur people were very hospitable and provided everything possible for our comfort. The missionary homes were opened to guests, all the teachers gladly sharing their rooms, and some were accommodated in class-rooms and tents. We were all very anxious for night to come so that we might see the school all lighted with electric lights, for none of our other schools have electricity. The school Assembly Hall was used for the dining room and about sixty teachers sat down to meals there. We did justice to all the good things that the Pasrur teachers had prepared for us.

The meetings of the Conference were held outside under a canvas canopy, called a "shamiana".

The aim of our Conference is to promote the spiritual life of the teachers, to give them social intercourse, and to give help along technical lines. This year's program truly carried out this aim. Mr. Cornuelle of Fatehgarh United Provinces, gave two good talks on the principles of the Project Method. Miss Bashir-ud-din of our school gave a helpful talk on "Remedial work in Arithmetic", but this year the principal subject of the Conference was Bible Teaching.

The morning Bible studies given by Mr. Cummings were a great help and preparation for the other Bible topics. Mr. Cornuelle gave two more talks, one on "What Religion is" and the other "How to Judge the Results of our Teachings". We were all greatly helped by Miss Bashir-ud-din's talk on "How to Make our Daily Bible Lesson Interesting and Effective". After these addresses we had group conferences where the teachers discussed their difficulties and presented helpful suggestions.

One evening Mr. Campbell showed us some very beautiful pictures of scenes between Peshawar and Kabul.

We appreciated this unusual privilege very much.

The last evening meeting was called a consecration service. At this time Mr. Cummings brought a splendid message about our Saviour's wonderful love for us in giving His life that we might have abundant life. Such a love deserves the deepest love of our hearts, and the devoted service of our lives.

We left on Saturday morning feeling refreshed, ready to go back to our task in the spirit of these lines which were quoted by one of the speakers:

"Go back to thy garden plot, dear friend,
Go back till the evening falls.
And bind thy lilies and train thy vines,
Till for thee the Master calls.

"Go, make thy garden as fair as thou canst,
Thou workest never alone;
Perhaps he whose plot is next to thine
Will see it and mend his own."

Quotation from the speech of Mrs. Muthulakshmi Reddi who presided at the All-India Women's Conference in the Punjab University Hall. Lahore, India, as reported in the Civil and Military Gazette.

"Continuing, Mrs. Reddi paid a tribute to Christian missionaries, 'who have been the pioneers in every Province in the cause of female education. The women population of this country have been placed under a deep debt of gratitude to the several missionary agencies for their valuable contribution to the educational uplift of Indian women. I honestly think that they have done more for women's education in this country than the Government itself.' "

THREE SCENES

By Miss Marian Peterson,
Gujranwala, India

It was very early on the morning of September 7th that we looked for the first time on this land of our dreams. And somehow that early morning light seemed to cast over everything a spell of enchantment which has never quite vanished.

After coming up-country through an almost endless stretch of desert we found ourselves quite suddenly in Gujranwala, drawing up before the Merriam home. And what a gracious reception that was, a rose garden bathed in moonlight, a house clean and shining and filled with roses, a chicken dinner, and the whole station out to welcome us. Could this be India? But so it was and we still have not ceased to marvel that one can be so comfortable and happy as we are here with Mr. and Mrs. Merriam, who have taken us into their family as if we were their own children.

After the excitment of Annual Meeting was over we settled down to a routine of language study which was interrupted only by the Christmas holidays. And what a happy season that was! It seemed that every one in the whole mission had remembered that this was our first Christmas in India, and with all the gifts and cards we received we could not but be grateful that we had come into such a lovely Mission family.

For us these months have been very rich in experience, but these are the scenes which have impressed themselves indelibly upon our minds:

The first is laid on the top of one of the Kirana Hills near Sargodha. There, the goal of many a weary and foot-sore pilgrim, is an old Hindu temple. After removing our shoes we are permitted to enter, and are served with very stale bread and nuts. Then as the temple bells begin to chime, a priest goes around and puts food in the mouths of each of the idol gods. At first this seems like child's play, but then as we look around we see things of more sinister significance, and realize that this is the religion in which millions of India's people live and die.

The second scene is laid in the outcaste quarters of one of India's thousands of villages. Imagine a

small dirty cow yard, a dozen or so mud huts, a few buffaloes, some scrawny chickens, and you have the setting—for a Church service. The roofs of the houses are lined with curious on-lookers, but the interest centers about the group at our feet. They have just come in from their work, but the dirt on their hands and clothes is the accumulation of weeks. Mothers, who are scarcely more than little girls, sit, holding in their arms poor little, naked, half-starved, sore infested babies, covered with hundreds of flies. The women and children sitting closest to us feel of our clothes wonderingly, and wipe the dust from our shoes with their little "chadars". In the center of the group, and perhaps the poorest of all is a toothless old woman, almost witch-like in appearance, who clutches at us with claw-like hands, and can hardly be restrained from going and preparing pop corn and milk for us.

That village haunted us for days, and over and over in our minds the question kept recurring: "Is it worth while to spend our lives trying to teach such people about Christ?" And then on Christmas Eve while we were visiting in Pathankot, the answer came, and the picture which it left in our minds is one on which we love to dwell.

It is in a large, prettily decorated room in the Avalon school. Here are dozens of girls in their pretty "saris", their eyes shining as they sing the Christmas carols, tell the Christmas story in their quaint English, and receive the dolls which little girls in America have dressed for them. You think that these must be from the cream of India's people, and then comes the startling news that many of these very girls come from just such villages as we had visited. Here indeed was an answer to our question.

"I WANT MY GIRLS TO DO AS THEY DO"

By Miss Vida Graham, Pathankot, India

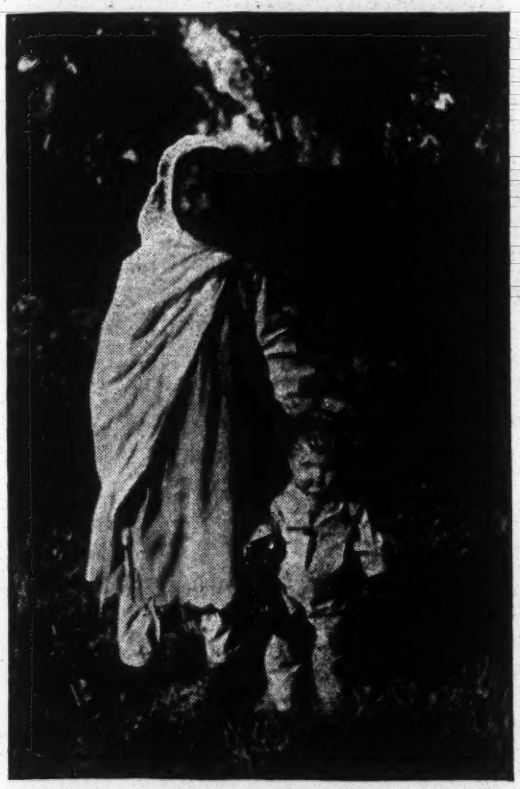
One is tempted to grow discouraged sometimes in thinking of the thousands round about, who know little or nothing of Jesus Christ and of His wonderful plan of salvation. The task seems so tremendous. The feeling of discouragement also comes in thinking of some who have heard, who have learned something about Him and His love, who do know the Way, and yet who have neither the desire nor the courage to come out and confess Him as their own. Some have the desire but fear what others will say and we need to pray for them that they may have the courage.

Yet there are some gloriously bright places. There are many these days inquiring about these things who seem really earnest in their search for the truth.

Something very unusual happened in our school this last fall. A Sikh Government official brought three nieces to the school and put them in the Boarding House. The Sikhs hold many of the same ideas as do the Hindus and refuse to eat with the Christians and Mohammedans. Since our school here has been established primarily for the training of Christian girls, we have always held that there should be but one table and that all should eat together. If the non-Christians wish to come in, and we do have a number in the Boarding House, they must eat and work with the rest. If we made separate arrangements for them, we would have more applications from the non-Christians than we would be able to absorb. We don't want too many in with our Christian girls. A few give the Christian girls an opportunity to use their influence over them and to interest them in Christianity.

When the uncle was informed of our rule, he replied, "That is all right. I am quite willing. I want my girls to go right in with the rest and do

just as they do. If they eat meat, my girls may eat meat." Two of the girls are older, about fourteen and fifteen but they had not been in school and he was distressed that his nieces were not getting an education, so he told his sister that he would educate them. He has a good education himself and has had part of it in England. He has seen something of the world and seems very much interested in the school and very ready to do all that is



MANJIT, A LITTLE SIKH GIRL, WITH THE SCHOOL DOLLY

She quarrelled with Zeb-ul-Nisa, but soon "made up"

Cut furnished from Mrs. George Moore Memorial Fund.

necessary for the girls. We learned later that he is very much interested in Christianity.

He was told that it would be a little difficult to fit the girls into classes as it was the middle of the term and new classes had had a good start. We don't like to put big girls in with little ones. He replied, "Do the best you can. I ask for no more than that. Most of all, I want them to be in a Christian School and to learn about Christianity. I want them to learn good habits and to be nice polite girls."

They have entered into the life of the school very well and are quite ready to do all that the other girls do. While they have a few bad habits to overcome, they seem to be getting along and we hope and pray that they will learn to love Christ. The smallest of the three is not yet seven and is a dear. The second day she was

ZEB-UL-NISA

The "little darling" who wept when naughty Manjit told her she was not wanted in the school.

Cut furnished from Mrs. George Moore Memorial Fund.

here she was found crying bitterly. She and the little Mohammedan girl, who came a year or two ago from Waziristan and who is a true Pathani, had been quarrelling and Zeb-ul-nisa, the little Mohammedan, asked Manjit why she had come to this school anyway; that it was not for Sikhs but for Christian girls. She seemed to forget what she was herself. Manjit was broken-hearted for she said she wanted to stay in this school and she seemed to think that since the school

wasn't for her that she would be put right out. These same two are the best of friends now.

All three seem very much interested in the Bible teaching and we hope and pray that they may come to know Him personally and not just about Him; and that the uncle and the family may all be convinced and may take a stand for Christ.

MISS ROSA T. WILSON

A Tribute from a Co-Worker

Miss Rosa T. Wilson was one of four new recruits who came to India in 1886. I was returning from my first furlough, and was a member of the missionary party.

Miss Rosa was very different from her sister. Miss Cynthia was calm and self-possessed, while Rosa was very excitable and timid.

Shortly after her sister's return, they were living alone and it became necessary for Miss Cynthia to leave home for several days, and it was suggested that Rosa should ask one of the Christian women to stay with her during her sister's absence; but she refused saying that since it would occassionally be necessary for her to be left alone, she would overcome her fear. Her faith was equal to the task.

Devotion was her strong point; devotion to her Lord, and her service for Him. and to her sister.

The Lord has graciously spared her years of loneliness, without her beloved "Cynthy".

The influence of these two faithful, devoted lives will long be felt in India.

May the Master send more such into this portion of His vineyard.

Elizabeth McCahon.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

KING OF KINGS

By Miss Jeannette L. McCrory, Benha, Egypt

There is probably no phase of the District work this year that has given us more pleasure than has the work in Cheblanga. For years the interest there seemed to be dead and in all of our efforts we seemed to be beating against a stone wall. This year all is changed. On Friday morning as we enter the Village we see a crowd of children waiting for us. As they see the Ford they call out, "She has come" and run to get their friends. By the time we arrive at the court yard about forty children are there, seated in rows on the ground, waiting for their Bible lesson. While the Bible Woman teaches them I take a class of Mohammedan women.

Following these two classes we have three other Women's Meetings during the same morning. The women know at what time we will be at each place and are always gathered together waiting for us. In one meeting we have an average of twenty-one, of whom seven are teen-age girls. These girls are taking a great interest in memorizing selections from the Bible and it is remarkable the amount they are able to remember.

Other women of this town are pleading with us to go to their sections and have meetings for them but we have neither time nor workers to answer their Macedonian calls.

In Benha we have opened up Community Centre work this year on a very small scale. An exceptionally good teacher has been secured and we have started a class for teen-age Mohammedan girls. We decided to limit the class to fifteen but they flocked in so fast that we couldn't call a halt until there were twenty-six Mohammedan girls and one Christian girl. We give them Arabic reading, Bible, and sewing, and if requested we will give English. We also play volley ball and other simple games with them. With but two ex-

ceptions this is the first contact these girls have ever had with the Mission and they seem to be fearful lest they shall learn something that they should not know. They love to sing the Psalms and each day one of the girls asks for the Arabic song, "King of Kings" and each time after singing it she says, "The tune is beautiful but the words are not good. Christ—the King of Kings!—Never!!!" However, we are hoping that she will continue to ask for that song and by means of her daily Bible lessons be led to acknowledge Him as King of Kings and Lord of Lords.

EVANGELISTIC CONFERENCE FOR WOMEN AT MIT GHAMR

By Miss Lucy Lightowler, Monsoura, Egypt

Each year the Women's Board appropriates a sum of money to be used by the Mission in District Evangelistic Conferences for women and we want to tell you how a portion of this money was used this year.

Have you all heard about The Delta Car? It is a railway coach planned, built, and fitted up by the Mission. It can be attached to a regular train and then side-tracked at a station when we want to stop for work at that place. It has two miniature sleeping rooms, a wee room which serves as dining-room, sitting-room, or study as the need may be. There is also a tiny kitchen and a tinier bath-room with a basin and toilet and just enough room to turn around in. This car is a great blessing for it affords a retreat from the noise, mosquitoes, fleas, and other pests which accompany such a trip. At the same time, it permits the missionaries to have plenty of time to visit the people in their homes, and to plan their daily program of work in quietness and comfort. Miss Finney was working on the Car in a nearby town, so we asked her to bring the Car to Mit Ghamr and to help us with the Conference. It was held about the middle of November and lasted three days. Mornings were spent in visiting the people in their homes, and then in the late afternoons we had our meetings.

The first day we had pictures illustrating the Life of Christ. We

THE DELTA CAR

We "parked" the Car at Zifta station just across the Nile from Mit Ghamr and then each day crossed the River in a little sail boat. Miss Finney is shown in the picture.

Cut furnished from Mrs. George Moore Memorial Fund.

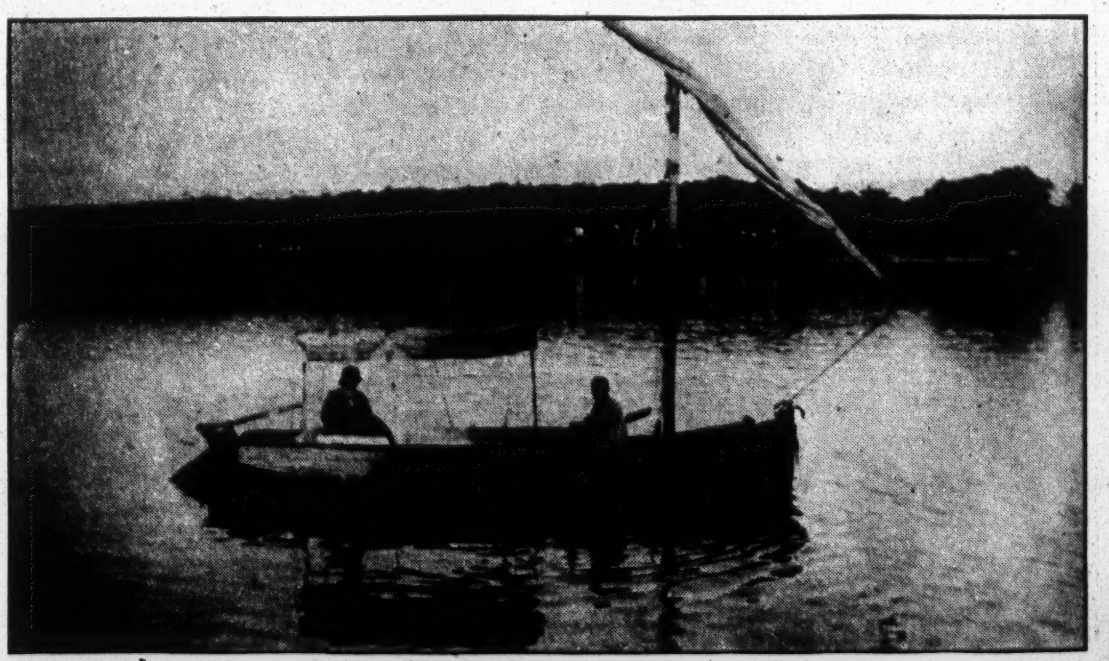
have a little Brayco Lantern with films and it answers very nicely, and how the people love pictures! The second day one of the Bible women gave a good message along the following lines. (1) What Christ did for us. (2) What Esther did for her people. (3) What are we doing for Christ. And (4) ending up with the plea "Render unto Ceasar the things that are Ceasar's and to God the things that are God's."

The third day we had a Child Welfare program, beginning with a talk about Hannah praying for a child, and then when her prayers had been answered dedicating him to the work of the Lord. That was followed by a demonstration showing how to properly bathe, feed, dress, and train a baby. We were not able to secure a real baby for this purpose, but Miss Finney kindly lent us her Chase doll and it answered very well. We heard afterwards of one mother who had gone home and bathed her baby just as she had seen us do it. There was a splendid attendance at all the meetings notwithstanding the political disturbances and rumors of trouble,

THE DELTA CAR

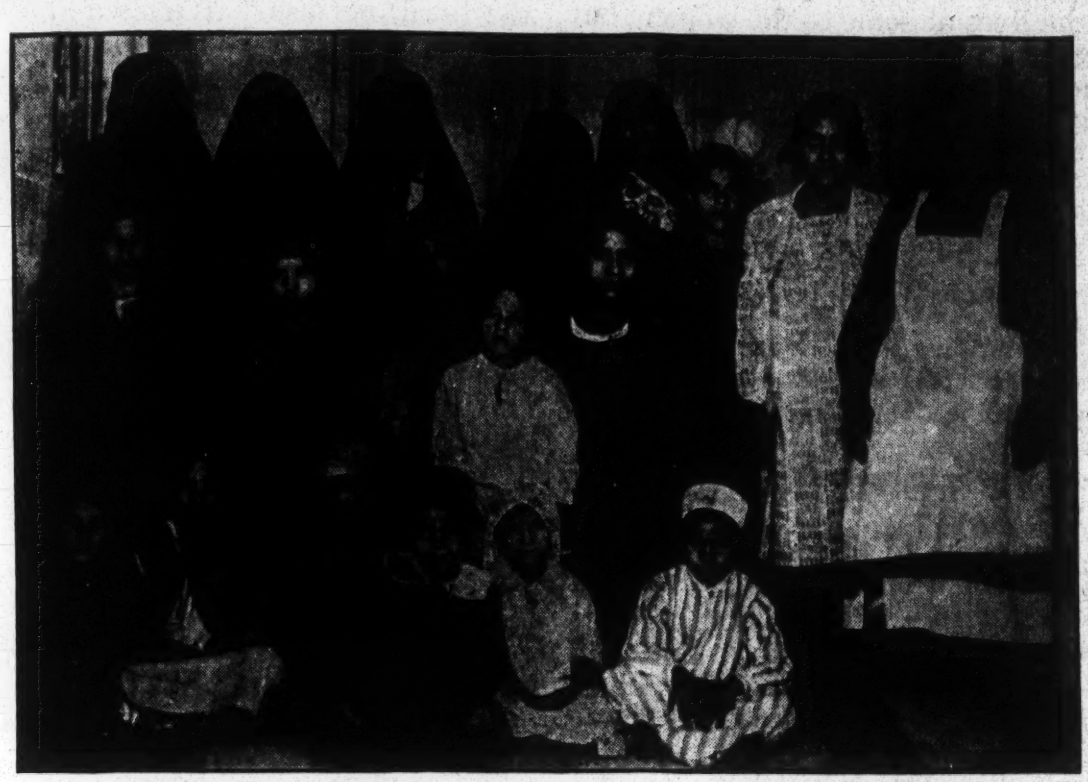
Miss Lightowler and two of the Bible Women who worked at the Conference in Mit Ghamr. The man in the foreground is the church janitor.

Cut furnished from Mrs. George Moore Memorial Fund.



Miss Finney in the sail boat going across the River. Miss Lightowler should be in the boat also, but she is taking the picture. The boat will go back and get her before the party proceeds to Mit Ghamr.

Cut furnished from Mrs. George Moore Memorial Fund.



SOME OF OUR GUESTS AT OUR CHRISTMAS DINNER, BENHA, EGYPT
Cut furnished from Mrs. George Moore Memorial Fund.

especially the last day, and we pray that the messages which were given may be as good seed sown in the hearts of the women and children who came to hear, and may bring forth fruit for the Master's kingdom.

CHRISTMAS AT THE BENHA COMMUNITY HOUSE

By Miss May Holland, Benha, Egypt

Christmas has come and gone and it is the first time in the history of our work here that we have had no toys to give to the children that come here to us. We had faith to believe that our many friends would remember us as they have done in the past. but we found that faith without works is dead. We ought to have let our friends know that a toy is better for some children than a dose of medicine. However, we had a lovely dinner for some poor ones and we invited a few of the lame, the halt and the blind. We sent a carriage for Aziaz a "lame one" and they stopped and got Um Hanna a "halt" one and Amna came in a wagon, "another halt", and the blind came on foot. We had our large waiting room very nicely arranged with matting on the floor, and a table in the center covered with a sheet, and with the Christmas tree and the fruit and the bread for decorations. It looked very nice and very much like Christmas. After our forty-four guests were seated on the matting our Bible Woman told them the story of Christmas and after we had the blessing we started to serve them. We had a delicious dinner of meat, vegetables, rice and bread, and fruit for desert. We have only a few dishes, so that three or four ate from the same dish, but that is not anything new as it is done in many of the homes here.

After we had finished eating Miss Kingan and one of her teachers with a class of the school girls came in and sang Christmas Carols. The women and the little girls enjoyed it very much. I often wish we had a Victrola with a few good records in Arabic for it would help to break the monotony

of the lives of some of the women, but I guess I do like Miss Paden does when she thinks she is getting extravagant a bit—"Just mention it to the Lord, not ask". After we had all cleaned up a bit, we had our guests' pictures taken and that was almost as good as the dinner they said.

ABYSSINIA

Mrs. J. S. Maxwell, Editor, Sayo, Abyssinia.

IN PERILS OFT

(This thrilling story, referred to in Mrs. Campbell's department, was written by Mrs. Bancroft on the way home from the Mission Council meeting. Who will say that the heroic days in missionary work are past? Editor).

I am going to take a little time to tell you about our trip to the Annual Meeting here.

As we could make forty miles of the trip by auto, the Negadies (men hired to carry our things across country) and our boys started three days before us. On November 7th we packed such things as had been forgotten and Dr. Bergsma, Mrs. Bergsma and I left Addis Ababa and on the following day the Misses White, Kiemele and Anderson were to leave in Mr. Russell's car. At about 5:00 p.m. our auto got stuck in the mud so we spent the night under the stars. Nothing exciting happened except that we were visited by the hyenas several times.

A NIGHT WALK

The next day we caught up with the Negadies and our girls came, and together we started by mule for our long trek across Abyssinia. We had trouble with our Negadies all the way across the country. They happened to be very wicked men but we did not know this when we hired them. Twice they left us to spend the night without tent, food, or extra clothing. The first time we slept, or rather tried to—for the black ants came upon us— under a barren fig tree. We were cold and hungry. The next time they refused to come along with our things we decided we would march into Nekempti, where Swedish missionaries lived. We walked, fell, and stumbled through the night until about 2:00 a.m. when I lay down to rest under another barren fig tree. As the boys were able to gather a little wood, we warmed by the blaze. Unfortunately all of us were soon asleep, including the boys who had the reins of the mules looped over their arms. The next thing we heard was a stampede of the mules and the bloodcurdling yell of the natives. A leopard had crept into camp but was evidently frightened for all the mules were recovered and unhurt. Once again all lay down by the fire and fell asleep except Flo White and myself, who kept the animals away by singing lustily until morning came.

You will be glad to know the Swedish missionaries welcomed us, dirty, hungry and tired as we were and kept us there until we recuperated.

The Negadies caught up with us in a few days and, as we could get no others, came along with us to Sayo.

ABYSSINIAN HOSPITALITY

The Sayo people sent servants out with bread, butter, cake and candy and how good they tasted. They met us about two hours out from Sayo and what talking there was on the way back! We were there in time for the Commencement exercises, and if ever I was thrilled I was when I heard the natives up on the platform reciting Scripture, singing, doing problems, and answering questions. The church was full to overflowing and following the exercises 530 were served with the native food. The Sayo people have made many friends among the higher class and we had the privilege of eating with them. After the rich and poor ate,

the beggars came and, seated on grass mats, ate from the pots of "Watie."

A GREAT WORK

The church on Lord's Day was full to the doors, and such singing and such attentiveness was wonderful. Then one of the teachers from the out-stations came in four hours with his class of at least fifteen boys. They recited Scripture and sang, inspiring us all. The Sayo folks are doing a good work; they get the country native, find the people friendly, and get into their homes and also their hearts.

A CLOSER WALK WITH JESUS

The conference, three sessions a day, was a source of help and enlightenment to me. Each day was opened with a talk on the Holy Spirit, with the singing of psalms and with prayer. It was a privilege to unite in our praise to God and we all felt a need of a closer walk with Jesus our Lord. In those days of instruction, praise and worship, we were drawn away from ourselves and drawn closer to Him.

THE KING'S BUSINESS

The business part of the conference was interesting and I would not have missed it for the world. Through that I got a larger vision of the work and saw that the missionaries of Abyssinia in honor would prefer each other.

MERRY CHRISTMAS

Christmas morning we were awakened by some of the girls singing carols outside our window. We girls at once joined them and sang carols at all the missionaries' houses. After the breakfast of waffles at Buchanan's, Santa Claus distributed presents. Dinner was eaten at Henry's and to our surprise we found ham was the main dish. Ham is indeed a treat here in Abyssinia; we cannot have it unless we take it from tins for the Abyssinian, like the Jew, will not touch or taste it.

FELLOWSHIP

After handshakes and parting tears we departed from Sayo December 28th, together with Henrys, Miss Viola Bayne and Miss Isabel Blair—who were taking a vacation in Gorei—and started trekking again. As we were going with the Gorei folks, our Negadies gave us little trouble but as soon as they got to Gorei, where we were to stay but one and one-half days, they caused trouble. The trouble ended in the open court here, and both parties signed the contract to discontinue business relations with each other. And so here we have been for eight days instead of one and a half. The Negadies finally were found and we expect to leave Monday, January 18th.

We four girls from Addis Ababa are here with Mrs. Walker and Miss Bayne, and together with Miss Blair we are enjoying ourselves to the utmost. Mrs. Walker and Miss Bayne prove to be very good cooks and since trekking has whetted our appetites I am almost ashamed to say almost the whole morning is spent by them in the kitchen trying to prepare meals to appease our hunger. . . . However, these many weeks spent away from Addis Ababa have been weeks of inspiration, weeks that have given us a broader vision, weeks that have built us up spiritually and physically, and weeks that have drawn the Abyssinian missionaries together in a way that could never be done by paper and ink.

Sincerely,

Agnes Willoughby Bancroft.

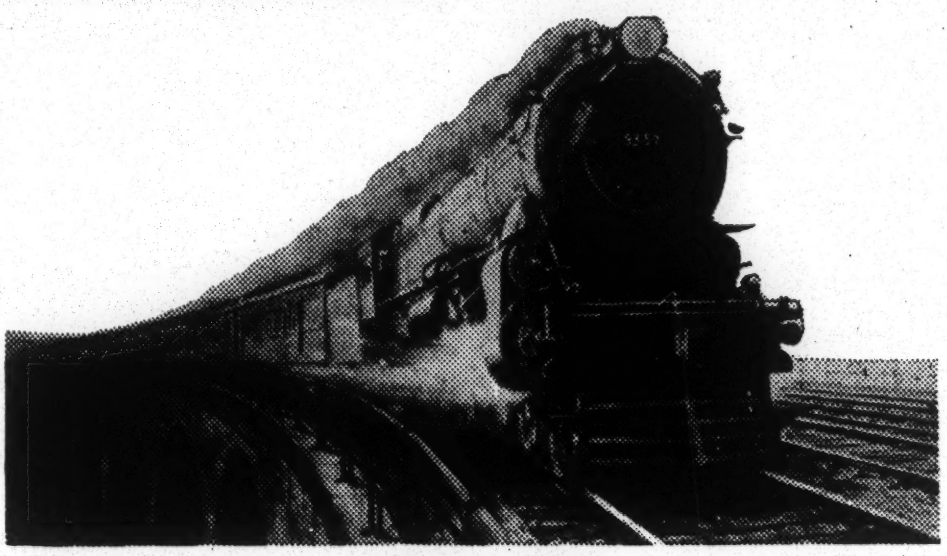
Editorial

MRS. JOHN P. WHITE, Editor, 214 East Second St., Xenia, Ohio.

THE W. G. M. S. CONVENTION

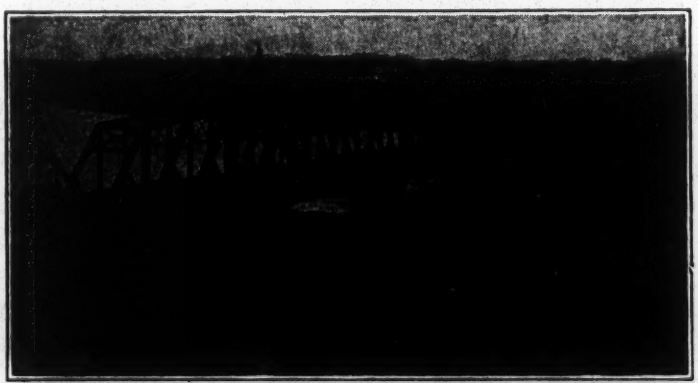
By Mrs. W. P. Wiegering

Delegates, Life Members, Visitors, Missionaries, all expecting to attend the W. G. M. S. Convention at Everett, Washington, June 19-23, 1931, make reservations *now* with Mrs. W. P. Wiegering, R. R. Secretary, 352 Alameda Ave., Youngstown, Ohio.



ROUTE GOING

So little has really been told here of the wonders you may see this year of the Pacific North West. Take the W. G. M. S. Special and discover them for yourself. Follow the Overland Trail and the storied old Oregon Trail in comfort undreamed of by those who blazed the way.



ROCK ISLAND GOVERNMENT BRIDGE ACROSS THE MIGHTY MISSISSIPPI.

From Chicago to Omaha the Special goes on the Rock Island Road, on a fine fast train offering every travel luxury across the great farms of the Middle West. At Rock Island the train crosses the Mississippi River on one of the most remarkable bridges in the country, the Government Bridge.

From Omaha on, the Special goes over the Union Pacific. Along this road you follow the old Overland and Oregon trails; as far as Fort Hall, Idaho, the two historic routes were the same—from Idaho on into the

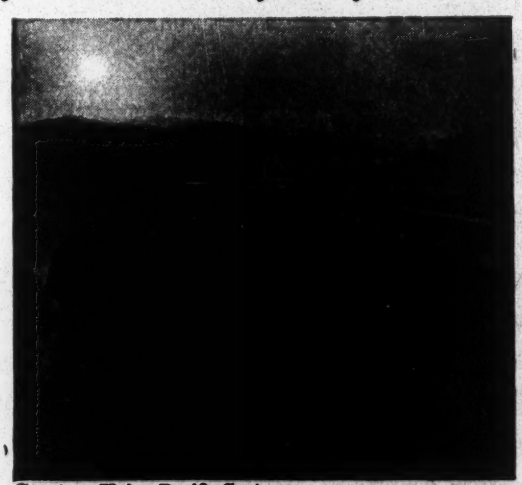
Northwest you travel the Oregon Trail. Read fascinating pages of history from the windows of the train. Follow in the footsteps of explorers, trappers, traders, pioneer settlers, the stage coach, and the pony express.

Now comes that part of the trip which gives the traveler a scenic treat such as few railroads in the world can offer. For almost 200 miles the rails follow the most majestic river course you are ever likely to see —the Columbia River Gorge, separating Washington and Oregon.

COLUMBIA RIVER GORGE, OREGON

You are privileged to view this spectacle from the luxurious comfort of your train's observation car. The experience will never fade from the memory of anyone who has seen it, no matter how widely traveled he may be. Mile after mile, the sublime Columbia unwinds her spell between the everchanging walls of the gorge and you cannot turn your eyes from the window that frames the living picture. Over-hanging crags . . . sheer fir-clad slopes . . . fairy lands . . . frothing cataracts . . . dainty waterfalls . . . the great Columbia, serene, majestic, flowing down to the Pacific.

Paralleling the Columbia River Gorge for 337 miles is the Columbia River Highway; many declare it king of all scenic highways of this country; others say it is without a rival in the world.



Courtesy Union Pacific System

CROWN POINT AND VISTA HOUSE COLUMBIA RIVER HIGHWAY

PORTLAND—"The Rose City"

At the first glimpse of the city of Portland, you surrender to its charm; it lies along the Willamette River where that lovely stream joins the Columbia. Portland is a city of 350,000 people,—the metropolis of Oregon. It has one of the finest fresh water harbors in the world, with a

channel to the sea permitting easy access to its docks for 58 steamship lines that ply to world-wide ports. There is a great fascination in wandering about Portland's extensive system of municipal docks, and terminals. Here you may watch great liners bound for the Orient filling their holds with fragrant lumber, product of the chief industry of Portland. Textiles, wheat, wool, apples, flour, livestock—in the export of these commodities Portland is either first or near the top among the nation's ports.

You will thrill to the tremendous possibilities of Portland's hydro-electric power—the wealth of raw material at her gates, the diversified list of her industries.

Because from spring until late autumn the parkways along the streets, the yards and gardens are one fragrant riot of roses, Portland has won the name of "The Rose City." Every year thousands of travelers heed the call, "For you a Rose in Portland Grows." The queen of flowers has become so closely identified with Portland that a Rose Festival in its honor is held in June of each year, accompanied by a pageant.

MT. HOOD

Civic beauty is not an ideal but a reality in Portland. The setting for it is the Cascade Range, with Mts. Hood, Adams and St. Helens gleaming out above the lesser peaks; then there is the island-dotted Willamette sweeping through the city's heart—and Council Crest to view it from. Council Crest is a hill-top park, from which you may see the wide-spread city in bird's-eye view. Splendid buildings, a wealth of beautiful homes, winding boulevards, thousands of acres of parks and playgrounds, the alluring harbor—all these sights tempt you to linger in Portland. The climate is celebrated for cool summers and delightful mild winters. You will enjoy it any time of the year. Many visitors return year after year.

SEATTLE

Northward we go around the shores of Puget Sound to Seattle, on its seven hills. The very air of Seattle is charged with the spirit of the Northwest. It is hard to believe that this largest city of a great American Em-

pire has grown to its population of about 400,000 within a single generation.

Seattle mounts above Elliott Bay of Puget Sound, and a lovely waterway runs through the city, for inland Lake Washington, upon which the city borders, is linked with the Sound by an 8-mile ship canal, Lake Union forming a part of the chain. This gives Seattle fresh water harbors in the heart of the city. With such harbors it is only natural that an immense amount of ocean commerce is done from this, the nearest U. S. port to Asia. Ships from Seattle docks go all over the world. The streets of the harbor district, and even the shopping district bring together citizens of many foreign lands. Picturesque costumes and faces, strange languages and lively imported goods are found on the streets and in the shops of Seattle.

Seattle has streets lined with buildings that range almost to the height of its 42 story L. C. Smith building. Its parks, playgrounds, golf courses, zoological gardens, its boulevards and bathing beaches; its schools, colleges and beautiful state university are to be seen on regular sight-seeing trips conducted throughout the city.

You will find constant delight in the mild, healthful climate of Seattle, and its lovely flowers, blooming all year—lobelias, roses and rhododendrons are everywhere.

RETURN ROUTE SUGGESTIONS

Yellowstone is without a doubt the best known of our 21 National Parks. It is at the same time the largest, with an area of over 3,400 square miles, extending into three states—Wyoming, Idaho and Montana. But size is not Yellowstone's only claim to fame. Far from it. Within this huge area are more geysers than in all the rest of the world put together; 100 of them, large and small. Here also are more than 4,000 hot springs, mud volcanoes, bubbling pools and similar fantastic phenomena of Nature. It is this feature of Yellowstone that excites the imagination and curiosity, that makes it known and talked about the world over.

Nowhere else in America is there so large an area in which wild animals and bird life are protected, and its great variety of these "native" inhabitants bears witness to its success in this respect.

Millions of dollars have been spent to build roads through Yellowstone Park, and to provide comfortable hotels and lodges, in order that the thousands of people who visit it every year may do so in comfort.

On the edge of the pine forests of Yellowstone, the railroad has built a beautiful new station and dining lodge. Here the Yellowstone traveler gets his first impression of the exceptional comforts that may be found in this wilderness. A trip to Yellowstone National Park through the New Gallatin Gateway, is a never-to-be-forgotten eighty-five mile drive in motor coaches of the Yellowstone Park Transportation Company, through one

of the most gorgeous scenic sections of the entire west, giving a long park tour without additional expense.

ZION NATIONAL PARK
GRAND CANYON NATIONAL PARK
BRYCE CANYON NATIONAL PARK
THE CEDAR BREAKS
KAIBAB NATIONAL FOREST

In one five-day tour of this farflung frontier region you explore stupendous canyons, sublime in form, exquisite in color; vast chasms filled with painted architecture from all the ages and peopled with lifelike statues vivid with ever-changing colors. It is America's newest, most colorful vacation-land.

And you cross prismatic plains where wild mustangs range, traverse stately forests filled with deer and other wild life, visit quaint Mormon villages.

It requires only five days for the complete tour after leaving your Pullman at Cedar City, Utah, the gateway; shorter tours to individual regions are available.

Illustrated literature and detailed information may be had on application to Union Pacific System—216 Oliver Building, Pittsburgh, Pa.

Denver is a city everyone wants to see. It lies on the plains at the eastern base of the Rockies and is a mile above sea level. The mountains are only 13 miles away, and seem to rise almost at the city's back door. From Denver dozens of sightseeing trips can be taken daily—by train, trolley, and motor. While few are content with one visit to the beautiful scenes included on these trips, it is perfectly possible for travelers on limited schedules to go in and out of Denver on such tours and see many of the most famous sights of Colorado.

On through tickets from the east, you have the opportunity to visit Denver and Colorado Springs at no extra cost for rail transportation. Thus you may visit Denver, Yellowstone, Zion, Grand Canyon, Bryce Canyon, or other western National Parks, California or the Pacific Northwest.

ALASKA

Perhaps after the Convention in Everett, a great many members will wish to take advantage of the opportunity to visit Alaska, and a very convenient sailing will be the "S. S. PRINCE HENRY" leaving from Vancouver 10:00 p.m. Thursday, June 25th, making the round trip cruise in 7 days. Special itinerary for all those desiring to visit Alaska at the conclusion of the Convention will be furnished by writing to Mrs. Wiegering for details. The minimum cost for this cruise will be $90.00 including meals and berth on steamer.

PRESBYTERIALS REPORTING DELEGATES, APRIL 1, 1931

Ohio First, Hudson, Wisconsin, Oklahoma, Freedmen, Home Department, Colorado, Muskingum.

* * *

PRE-CONFERENCE

On the evening of June 19th, the Annual Convention of our W. G. M. S. is scheduled to open at Everett, Washington. At 4:30 of that day, a Pre-conference has been arranged particularly for new delegates when questions may be asked and discussed informally, and in a manner that may be most helpful in aiding delegates and others to a better understanding of the *how, why* and *wherefore* of some things that may not be fully understood by those present at the big meeting for the first time—questions relating to taking reports, acting on committees, etc. etc. So plan to come to this get-to-gether meeting to give and receive that which will make you most efficient as a member of the Convention, and most helpful to your societies at home.

Yours for the Pre-Conference.

Jeannette C. Alter.

* * *

ENTERTAINMENT OF DELEGATES

Miss Ada E. Wherry, 2124 Rockefeller Ave., Everett, Washington, is chairman of the assignment committee for the W. G. M. S. Convention. All delegates and visitors, Life Members and Life Directors who desire lodging to be secured, are urged to send their names and addresses as soon as possible to Miss Wherry.

Possibly, in this connection it might be stated that lodging and breakfast will be provided for regular delegates, missionaries, members of the Board and those taking part on the program. Life Members, Life Directors and visitors may be accommodated for lodging and breakfast for $1.25 per day in homes or hotel rates as published in the Magazine.

The United Presbyterian Church is located on the corner of Hoyt Ave., and 26th St. The parsonage is beside the church, 2527 Hoyt Ave.

Apartment accommodations will be available for those who may desire to rent apartment.

* * *

PLANNING FOR A GREATER YEAR

By Mrs. Johnston Calhoun, Second Vice President, Long Beach, California.

It is April—early April—as I write.

As I gaze from my sun room windows, every color imaginable greets me—from the deep green of the palm frond and the radiance of colors of the rose garden, to the pure white lily with its charm because it is the emblem of this holy season.

How happy it is that Easter, with its story of victory over death, comes when all nature is in the resurrection process, when all living things take on new joys and beauties of life.

The light which burst from the open tomb is reaching the four corners of the earth. How we rejoice that the Missionary zeal has gripped our hearts and in its interest our plans are being made for the meeting which will be held in the great Northwest.

For one hundred and fifty years the Pacific Coast has been the El Dorado dream of the East. Today we are constantly learning that there are two classes of people—those who have been to the Pacific Coast and those who intend to come. What a wonderful opportunity there is in the union of two great objectives—first and foremost, the W. G. M. S. to be enjoyed, and second, the great West to be seen.

Every woman who attends one of these conventions finds that her spiritual experiences have been enlarged, her capacity of usefulness has been increased, her own life has been blessed and she has become a greater blessing to her own society. Friendships are deepened and more firmly cemented and new friendships are made.

A finer trip ministering to rest, recreation and inspiration could not be imagined.

The good people of Everett are expecting us, and as we gather to review the year's work, and though we are facing most serious issues, we will plan for a far greater year and all problems will be answered by "What we and God can do together".

* * *

WHAT SHALL WE WEAR?

The problem of clothes is always in mind when one takes a journey. To "travel light" is a great advantage in every way. Our hostesses in the Northwest wish to suggest that delegates provide themselves with some warm clothing and wraps. Everett has the benefit of both sea breezes and mountain air and the month of June is usually a cool month.

* * *

WEATHER FORECAST

A heavy Shower on Monday afternoon, June 22, is expected. The Shower will be heavy or light as the delegates make it. Will each delegate please do her part to make this the heaviest Shower we have ever had at a Convention. Will each one take it upon herself to secure from her presbyterial at least ten new subscriptions to be presented at the hour appointed for THE MAGAZINE SHOWER.

* * *

A PRAYER

May our hearts become as a garden where beautiful thoughts may dwell like flowers, washed by the Heavenly Dew of Grace; may peace abide with us that the meeting with Thee, great Father of all, may be recognized by us in the tenderness and softness of Thy approach.

Make us of one mind and one hope and carry us through the days with our faith untouched by sorrow or despair, and make us worthy Children of Thine. Amen.—*From Prayers, By Elinor Cochran Stewart.*

ANNOUNCING MISSIONARY VISITATION TOUR

The plans for the Missionary Tour which has been announced several times in this Magazine, have been completed. There will be three groups in the party which sails from New York, September 9, 1931. Section "A" will completely encircle the globe. Section "B" will return to the United States from Alexandria, Egypt. Section "C" will return to the United States from Bombay, India.

While specializing on the visits to our own United Presbyterian Missions, there will be opportunity to visit missions of other churches in India, China and Japan. Missionary friends have assured us that the party will be most heartily welcomed and that missionary guides will do all possible to help the visitors to get a good view of the work of the church in foreign lands.

The tour has been carefully planned to insure the maximum of pleasure and benefit at a minimum expense.

Enroute eight days will be spent in the Holy Land. The entire trip will be under the auspices of the Travel Institute of Bible Research.

Any wishing further information please write to the Editor, who will put them in touch with those planning the tour.

* * *

QUESTIONNAIRE

1. What encouragements are there in our Indian work?
2. Indians with a Rolls-Royce and a white chauffer—Where?
3. "Be patient with us"—Whose plea?
4. What humble life is woven into the tissue of the American Mission history in Egypt?
5. What school in India is lighted by electricity?
6. "They wipe the dust from our feet with their little chadders"—Where?
7. "Do the best you can—I ask no more"—Whose request?
8. What have you heard about the Delta Car?
9. Why did several eat from one dish?
10. Who sang at night to keep the hyenas away?
11. Why did a mother run away from the door of the school before the missionary appeared?
12. What society presents each bride with a year's subscription to *The Womens Missionary Magazine?*
13. Why should women vote?
14. Where is "the best electric light plant in all Africa?
15. A beautiful birthday—whose?

Program W. G. M. S. Convention

Everett, Wash., June 19-23, 1931

Friday Evening

Mrs. H. M. Porter, Presiding.

Devotional—Mrs. H. M. Porter, First Vice President.

Greetings from Everett—Mrs. E. M. Walrath, Chairman of Local Committee.

Response—Mrs. J. D. Sands, President of Board of Directors.

Special Music.

President's Address—"The King's Highway".

Convention Song—"Prepare Ye The Way". Psalm 135.

Presentation of Local Committee.

Presentation of Women's Board of Directors and Editorial Staff of **The Womens Missionary Magazine** and **The Junior Missionary Magazine.**

Presentation of Home Missionaries.

Presentation of Foreign Missionaries.

Announcement of Credential Committee.

Announcements.

Prayer and Benediction—Rev. H. M. Jamieson.

Reception.

Saturday Morning

Morning Prayer—Mrs. George Moore, Mt. Vernon, Wash.

Convention Song.

Business:
- Minutes.
- Adoption of Program.
- Report of Credentials Committee.
- Roll Call.
- Appointment of Committees.

Reports:
- Recording Secretary.
- Statistical Secretary.

Review of Finances:
- Treasurer's Report.
- Financial Secretary's Report.
- Parsonage Secretary's Report.

Discussion of Reports.
- Report of Literature Secretary.

Quiet Hour—Miss Carol McMillan, Tanta, Egypt.

Messages from the Field:
- Miss Mary Coie, Sudan.
- Miss Venna Patterson, Egypt.

Announcements.

Closing Prayer—Mrs. James McKenzie, Philadelphia, Pa.

Saturday Afternoon

Intercession—Miss Aulora R. McIntyre, Sudan.

Convention Song.

Women's Missionary Magazine:
- Financial Report.
- General Report.

Junior Missionary Magazine:
- Financial Report.
- General Report.

Report:
- Foreign Secretary.
- Discussion.

Reports:
- Home Secretary.
- Freedmen's Secretary.
- Indian Secretary.

Discussion of Reports.

Message From the Home Field—Rev. Ray Davis, Ezel, Ky.

Quiet Hour—Miss Carol McMillen.

Special Music.

Junior Pageant.

Closing Prayer—Rev. R. H. Barr, Warmspring, Oregon.

Saturday Evening

Thank-Offering Service.
Mrs. O. H. Milligan, Presiding.

Special Music.

Thank-Offering Pageant.

Sabbath Morning

Worship with Local Churches.

Sabbath Afternoon

Memorial Service conducted by Women's Board.

Communion Service conducted by Rev. H. M. Jamieson.

Praise No. 99., Psalter Hymnal.

Prayer—Rev. John W. Hannum, Seattle.

Special Music.

Scripture Lesson—Rev. W. D. McQuiston.

Communion Meditation—Rev. W. A. Spalding, D.D.

Praise No. 220.

Distribution of Elements.

Praise No. 37.

Benediction.

Sabbath Evening

Foreign Missions Night.
Mrs. H. C. Campbell, Presiding.

Devotional Service:
Miss Evva P. Hartig, India.
Miss Elizabeth White, Egypt.
Miss Aulora R. McIntyre, Sudan.

Benediction.

Monday Morning

Intercession—Mrs. Leonard Gaylord.

Reading of Minutes.

Reports:
Thank-Offering Secretary.
Young Women's Secretary.
Junior Secretary.
Temperance Secretary.

Review of Foreign Study Book—"Christ Comes to the Village" By Mrs. S. Earl Dubois, Portland, Oregon.

Quiet Hour—Miss Carol McMillan.

Message from the Field—Miss Ruth Williamson, Egypt.

Closing Prayer—Miss Mary E. Coie, Sudan.

Monday Afternoon

Intercession—Miss Venna R. Patterson, Egypt.

Address—"Pioneer Days of the Church in the Northwest" by Mrs. L. E. Hamilton, Albany, Oregon.

Convention Song.

Quiet Hour—Miss Gertrude Blair, Seattle.

Message from the Field—Miss Ruth Ardrey, India.

Womens Missionary Magazine—Mrs. John P. White.

Closing Song—"The Enthroned Christ"—Psalm 72.

Closing Prayer—Mrs. Jennie Nicol, Los Angeles.

Relay Conferences:
1. Senior—Mrs. A. B. McBride.
2. Young Women's—Miss Ida B. Little.
3. Junior—Mrs. W. R. McMunn.

Monday Evening

Home Mission Night.
Mrs. J. French Kerr, Presiding.

Devotional—Mrs. Jennie Nicol, Los Angeles.

Address—"Surplus Quantities"—Rev. Ray Davis, Ezel, Ky.

Address—"Six Decades of Work Among the Freedmen"—Mrs. C. H. Johnson, Miller's Ferry, Ala.

Address—Rev. R. H. Barr, Warmspring, Oregon.

Prayer—Mrs. W. A. Spalding, Olympia, Wash.

Benediction.

Tuesday Morning

Devotional.

Reading of Minutes.
Annuity and Legacies—Mrs. H. C. Campbell.
Women's Association—Mrs. W. R. Given.

Review of Home Study Book.

Quiet Hour—Miss Gertrude Blair.

Message from the Field—Mrs. Ada A. Dunlap, Egypt.

Convention Song.

Reports:
Committee on Recommendations.
Committee on Credentials.
Committee on Nominations.

Roll Call.

Election of Officers and Members of Board of Directors.

Closing Prayer—Miss Margaret Murdoch, India.

Tuesday Afternoon

Intercession.

Address—"Egypt Revisited"—Mrs. John P. White.

Music.

Messages from the Field—Miss Laura Reynolds, India; Miss Margaret Work, Egypt.

Awards.

Reports:
Committee on Resolutions.
Committee on Place.

Quiet Hour—Miss Gertrude Blair.

Question Box—Mrs. J. D. Sands.

Report of Tellers.

Introduction of New Officers.

Closing Song—"The Enthroned Christ".

Closing Prayer.

Tuesday Evening

Devotional.

Special Music.

Address—"Whither He, Himself Would Come"—Rev. W. R. Sawhill, D. D., 1st Church, Seattle, Wash.

Consecration Service—Mrs. H. C. Campbell.

Benediction.

Note—The Program is incomplete and subject to change.—Committee.

Thank-Offering Department

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

THE THANKFUL HEART

Very early on the morning of the Resurrection, women went to the tomb of our Lord, to anoint His body and show their love for Him. Women today express their devotion by bringing their love-offering as a Thank-Offering to Him. This idea was conceived by a good woman many years ago and has been enthusiastically and faithfully carried out ever since. No movement has ever gripped the women of our beloved denomination like the giving of the Annual Thank-Offering. It is one time of the year to which all look forward and count it a privilege to express their thankfulness to God, for what Christianity means to them. Christian women have a peculiar reason for being thankful. No other religion has raised womanhood to a place of so much respect and love as Christianity. Where Christ is known, the home and all that is dear to women are revered and honored. Certainly it is fitting that women should lay their gifts of thankfulness at His feet, to be used in telling others of Him and His offer of salvation.

The little blue boxes that can be seen in many homes are the ever present reminders of the privilege of giving a daily Thank-Offering, or an occasional one as the circumstances may suggest. The spirit of thankfulness is being nurtured every time an offering is placed in this little box. Every gift whether large or small represents a thankful heart. In this hurried age too much is taken for granted and the Giver of all good gifts is forgotten. By forming the habit of placing a gift in the Thank-Offering box we are made to think more about, and realize the value of, the blessings that daily come into our lives. Where Thank-Offering boxes are used, the offering at the ingathering time is more generous and represents more thought and sacrifices than spontaneous giving. Daily and conscientious giving is the real spirit of the Thank-Offering. The thankful child is continually bestowing loving caressess upon his parents for the pleasures that he receives. These acts of thankfulness make the child as well as his parents happier. If this child waited until Thanksgiving Day to express his thanks for the kindness of the year, what a burden it would be to recall all of them, and how much pleasure he and his parents would miss through the year.

The Thank-Offering ingathering is a time when gifts that have been collecting throughout the year, are to be brought into the treasury. The real Thank-Offering is not the big sum of money brought in, but the amount of thankfulness in the heart as represented by the money. God who knows our hearts, knows whether we give out of a sense of duty or of real thankfulness.

The Thank-Offering is a very vital part of the life of every missionary society. In congregations, where it is almost impossible to keep up the regular missionary society meetings, because the members are few and scattered, the Thank-Offering is gathered and sent away to help carry on the work of the W. G. M. S. The Thank-Offering is the last spark to flicker out when the missionary society is about to disband. We have a record of one society which was reported disbanded, yet each year a few faithful women sent in their Thank-Offering from the Aid society. Finally after a few years this society was reorganized. The Thank-Offering, no doubt, was the spark that revived

the dead organization. Hearts once touched by giving of a Thank-Offering do not easily get completely away from it.

The ingathering is a red letter day. In many churches a missionary or out-of-town speaker is secured and the whole congregation, as well as the society, is given an opportunity to give a Thank-Offering. A missionary who has seen conditions in non-Christian lands and can describe them in a vivid way, helps to emphasize the real reason for giving a Thank-Offering. A great many missionary societies with the help of the young people and juniors put on a play or pageant to emphasize the spirit of the Thank-Offering. The reasons for giving a Thank-Offering and the use of the Thank-Offering money are vividly and beautifully depicted in drama or pageant.

The money received through the Thank-Offering does much to help carry the Gospel to lands that know not Christ. It is most fitting that the expression of thankfulness from the women of Christian lands should help to take Christ to women of other lands, who know Him not and are bound by ignorance and superstition.

May this Thank-Offering movement grow until all the women of our church are led to count their blessings and express their thankfulness in offerings. Thus, we may help carry out our Lord's last command, and claim His promise "Lo, I am with you always, even unto the end of the world".

Mrs. John W. Bickett.

QUESTIONS AND ANSWERS ON THANK-OFFERING (Continued)

8.—To become a Life Member or Life Director must one be a member of a missionary society?

No.

9.—Can a member of a society make a member of another society, even of another congregation, a Life Member or Life Diretor?

Yes. It may be given through the Women's, Young Women's or Junior society and counted in the offering of that society, not in the society to which the Life Member belongs.

10.—In the annual Ingathering how may the offering of the different societies be designated?

The offering of Women's society is placed in white envelopes, the Young Women's in blue and the Juniors in pink. All may be secured at 905 Publication Building, Pittsburgh, Pa.

11.—How long may one expect to wait before receiving the Life Membership certificate?

The treasurer of the society sends name and money to the presbyterial treasurer. She sends name and money to the General treasurer. The General treasurer gives the name to the Thank-Offering Secretary and certificate is issued and mailed the day the name is received.

12.—If the treasurer of the society sends money of the Thank-Offering and does not mention the Life Membership and name should they expect a Life Membership certificate?

No. A certificate could not be issued unless a name is given.

13.—Is the money from Life Memberships and Life Directorships disbursed the first Tuesday of June each year to the different missionary departments?

No. It is kept in special funds: Senior Life Membership Fund, Junior Life Membership Fund and Life Directorship Fund.

14.—Have these Funds been used at any time?

Yes. Each has been drawn upon at times of special need.

15.—May money given for Life Membership and Life Directorships be designated for any other purpose?

No. From the beginning 1886 the Board has felt these funds should not be used for current expenses, but be held for some specially needy object, which the Lord in His providence would in time indicate.

Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

MOTTO—"Do not be a mere STARTER—Be a FINISHER."
AIMS—1. Support the Special so that Egypt may have a share, too.
2. A Circle or a Y. W. society in every congregation.
3. Support each of the Seven Departments.

YOUNG WOMEN'S SPECIAL WORK FOR 1930—1931

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Corsicana, Texas, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; Miss Mary Cole, Wadi Halfa, Sudan, $1,600. Total askings, $8,630.

NEW YOUNG WOMEN'S SOCIETIES

Monongahela Presbyterial—9th Pittsburgh Philathea Y. W. M. S.—26 members.

Puget Sound Presbyterial—Bellingham Clara B. Cox Circle.

Mansfield Presbyterial — East Mansfield Y. W. M. S.—16 members. This new society is quite enthusiastic. Several of the members are young mothers. They bring their babies to the meetings and all have a good time. Each one eagerly awaits her assignment and comes prepared to take her part. "A Cloud of Witnesses" is being studied.

THE NEW YOUNG WOMEN'S SECRETARY

Would it not be fine if all presbyterials could have the name of the Y. W. secretary for the new year so that it could be printed in the Statistical Report? As it is now, oftentimes the name of the one found there has finished her term, the name of her successor not given and consequently mail goes astray. Indeed this is true of all presbyterial officers. If these could be passed in with the annual reports every spring, then the Statistical Report would be correct. At least it is a plan worth trying don't you think?

YOUNG WOMEN'S SPECIAL FUND

The report of the month of March from 1913 until this year can be given to you with the exception of 1916 and 1929. It runs as follows:

$689.47; $809.60; $906.00; .....; $1087.00; $1459.00; $1510.50; $1773.00; $1778.00; $2019.50; $2463.00; $2251.12; $2649.00; $2342.15; $2432.25; $2208.00; .....; $1997.19; $2053.60.

$2053.60 is short of our obligation. When you read this, about May 1, the amount for the year will be in the treasurer's hands. Do you not hope that it may be considerably more than four times the last figures above?

Would it not be well for societies to begin to pay toward the Special early in the year? Would it not seem easier to reach, if one-half of the amount were paid in by October anyway? If you have been in the habit of putting it off until the last minute and have found it difficult to secure, why not try a new plan?

While speaking of money, why not disburse to the presbyterial treasurer every month. By previously deciding on the proportion you shall give to each department, this plan should not be hard to follow. We all know that it is easier to work when we are systematic. And it is less of a problem to meet obligations promptly, than it is to do so when they have accumulated. A little fore-thought is better than a great deal of hard thinking when it is too late.

AGAIN THANK YOU!

Miss Elizabeth Hathaway reports in behalf of the Faith Reed Mission Circle of the 12th Church of Philadelphia giving thanks for "the lovely kerchief" received. It sincerely hopes to contribute to the "7 departments" this year, too.

Evelyn Schmidt of the Dora B. Whitely Circle of the Greenside Ave., Church of Canonsburg, Pa., writes

of the appreciation of the girls of the kerchief they received. "Although we have no kerchief to work for this year we are aiming to contribute to all "7 departments".

Miss Keren N. Craig of Tulsa, Okla., writes concerning the gift of the Egyptian kerchief thus: "The girls want me to tell you how much they like the Egyptian kerchief and how proud they are to have it." This is the Willa Bee Circle.

MY BEST

You know the story of the young man who, through his swimming perfection and fine physique, was able to save several souls from a sinking vessel on Lake Michigan. When he came in the seventeenth time too much exhausted to venture out again, his feeble cry was "Have I done my best?" He gave to the limit, life even being in danger. But he was anxious to do his best in a noble cause.

There are those who will wear themselves to a "frazzle" in preparation for a social event for "the set", many of whom may be little more than acquaintances. Others will give weary hours, days and even months in carrying out plans in some "order" so that their regimes shall be outstandingly successful. Still others exult in the aching bones and tired muscles incident to always having the house in "apple pie order". And some get gray almost in endeavoring to be always in the fashion as to wall decorations, the latest style in curtains and draperies, the up-to-date way to entertain and the proper make of dress for special days and seasons.

No doubt every one of these thinks she is giving her best,—but is she? Is not every Christian woman capable of greater things? Many of the items mentioned may be good and therefore worthy of care and thought. Again we ask—Should any one of these claim *all* the "best" of our *lives*?

It is possible to become so busy with the bodily wants and adornments and comforts that we neglect entirely the spiritual development,—the Martha and Mary episode again!

We are admonished to stop and count our blessings in order to realize somewhat our debt to God. It might be helpful but surprising to list the doings of the day to discover how *permanently valuable* our deeds have been. Do they represent the best of which we are capable?

When this is read the annual reports will have been recorded. Many society officers and leaders will be discouraged because the society failed to measure up to the high ideals set for it. The failure to approximately attain came about because many members and officers, too, did not *long* to reach *one more perishing soul* as did the young swimmer but were satisfied to please self. Some—many did not do their best. This is shown up in different forms as the reports come in. Let us note a few:—A low percentage of attendance; a scarcity of prayers; a lack of interest; criticism of those who are trying to carry on; thinking of missionary society work as of minor importance; failing to try to measure up to plans laid down for societies; lack of preparation all along the line; niggardly giving to the work of missions, and numerous other signs.

This is May. If you read these lines and must acknowledge in fairness to yourself that you did very poorly the past year, *now is the time* to choose to perform that which is wholly constructive and which will make for a positive influence on your friends.

There is compensation in endeavoring to be a help in the best sense. What more could one desire than to have former Sabbath School pupils and associates thank you for what you have meant in their lives in teaching and counsel? Is it not fine to scatter some of these encomiums when ears are not deaf to earthly voices?

According to ability is responsibility. Not all missionary societies have the same opportunity but each is to

do its best notwithstanding. So often the plaint comes,—"We are so few!" or "We are so scattered!" or "So many of our members are absent for the winter teaching or in school!" These are difficulties to be sure. Might you not be joined in a prayer bond? Could there not be a correspondence maintained which would prove a valuable link? All can be as one in financial obligations for distance does not need to be a barrier to the transfer of checks from one point to another. The summer months might be very fruitful if they were made so, not only for apples, berries, cherries but for missionary enthusiasm.

A young mother was telling of her six-year old daughter and her ambition to get her lessons perfectly. Are we as eager to know our lessons? To do our work? Is our main purpose to please the Master? Are we determined on doing our best? Only that done for Christ's honor and glory will last. *Only that which pleases Him is our best.*

YOUNG WOMEN'S SPECIAL COLUMN

Miss Mary E. Coie of the Sudan, now on furlough has written an interesting letter to our readers. She was "in a pocket of the mountains on the highway between Portland and San Francisco" when she wrote. Her missionary spirit is alive although she is resting. In a community church in this isolated section she has had opportunity to tell the story. Who knows what interest she may encourage?

Wolf Creek, Oregon.

Dear friends of the W. G. M. S.:

"She could go back with you to the school in Khartum North if her father were only willing",—so spake little T—'s mother when she heard that the William Little school was being closed. If you can imagine what it would mean to a mother to send her little girl of seven almost six hundred miles to school to live nine months of the year among strangers of quite a different religion, you can imagine the price that T—'s mother was willing to pay that her daughter might have an education. But her father is *not* willing! And pray what was it do you think which gave the vision of an education for her daughter to the mother of T—? She is a woman of perhaps 22 or 23 years, the mother of five daughters and *no sons*. She has no education herself nor have any of the women of her kith and kin. T— was the middle daughter of the five. She and her mother appeared on the doorstep of our school one day seeking admission. I did not remember having even seen the child or her mother. And I wondered as I have wondered many other times what brought them. Later one day when we went to visit in the home, after following some very indefinite directions—(which consisted largely in following our own noses in the general direction from which we knew the child came,) we found ourselves before a door which we had been passing regularly two or three times a week. Our greeting to the bevy of children usually congregating in the doorway had rarely brought more than a smile from them. Nevertheless we had made friends. During the visit the mother remarked—"Do you remember the day I came to the school and then ran away before you came out?" I remembered the day and asked why she had run away. She replied—"Because I saw my father and was afraid." I asked "Who is your father and why were you afraid of him?" She answered "He is the old blind man who has the boys' school near yours and I was afraid that he would see me and ask me why I was there. He is not willing for my daughter to be in school." Then she told me that she had five daughters and no sons and she decided that five girls sitting in the house were too many so one of them should be sent to school so she would be of some benefit to herself. The child's father

was not willing but like many another mother she had set out toward a definite goal and was not to be deterred.

Some months later the father who is a merchant was going to Egypt to buy goods. Again the mother told him that she was going to take T— to school. He was gone several months and by the time he returned little T— whom the Lord had endowed with a good little mind had made progress. She could read and write her own and her father's names; also, a number of simple, three-letter words. Her father was so astonished and pleased with her progress that he no longer objected but not so the grandfather!

Friends, do you think that it just happened that T— was permitted to come to the school to hear the Gospel message for ten short months? Do you think that it just happened that immediately we enrolled four other children from her section of the village,—a section from which we had not had any pupils till that time? I think it was the Holy Spirit who gave T— and her friends an opportunity to hear the message of Christ's love. It is an opportunity given to us missionaries and you to know T— and her friends that we may pray that He will water and increase the seed sown that they who hear may not lose what they have heard and that they may be given further opportunity.

Yours sincerely,
Mary E. Coie.

Methods

Mrs. Eunice Parr McGill of Morgan Hill, California, tells of an interesting meeting that the new society, the Verna Pillow Circle, held. It was a supper meeting but out of the ordinary. It was *Mexican.* Each girl prepared one Mexican dish. Mrs. Parr gave out the recipes. The girls had great fun making their dishes, and they thoroughly enjoyed their own cooking! Although just a new organization, it is already connected with the North Sudan. Last fall the girls dressed and sent several dolls to the Girls' Boarding School at Khartum North. No doubt if your society wishes a little novelty, if you enclose a stamped and addressed envelope in your letter to Mrs. McGill, she or her girls will gladly give you the recipes they used.

Mrs. J. M. Hamilton, 1009 Forest Ave., Waterloo, Iowa, has sent in the new year-book of the W. M. society. She also included comments on the booklet. "We have striven to build a program in which every member of the society shall take part. For this reason we are placing special thought on the roll call; also, we are using a 'Thought for the Month', the 'Prayer Partner' idea, and a few other features, all found in *The Womens Missionary Magazine* 'Methods' pages." Her testimony to the value of this new program to the committee building it—(spending hours and hours; had several meetings and prayed over the work)—and to all the members is:—"The February and March meetings were more interesting than any we have had for a long time." It is a very attractive booklet. The cover is quite dignified with "W. M. S." in old English. The pages are mimeographed.

You recall that the World Day of Prayer was observed on February 20. There was mention made of it in the Magazine previous to the time. Miss Nancy E. McNall of Imperial, Pa., writes of the very successful meeting held in that community. It was interdenominational in character, seven congregations uniting. They met in the morning, took lunch together and tarried for an afternoon of fellowship with each other and with God. Prayer, praise and pageant made up

the day. The reporter said:—"In the last forty years we have been present at four national conventions of women in great cities but from a spiritual standpoint the prayer day in Imperial was of more value than any one day among the thousands gathered in great churches and vast halls in large cities. Truly we were astonished to find ourselves in the center of such a community of great women. God's power has not slackened and can be made manifest when conditions call for it and when hearts are open to receive this blessing regardless of the place, whether it be large or small."

The Young Women's Society,—Mary Breadon Circle—of Wurtemburg, Pa., seems to have had a very successful year. Mrs. Earl Hollerman, president, reporting on the doings of the society, mentions some of the activities engaged in.—The play, "Mr. Bob", pleased and quite a nice sum was realized. Part of the proceeds will likely be used to send a number to the New Wilmington Missionary Conference. She feels along with other members that the inspiration received from seeing and hearing the missionaries on furlough and the missionaries-elect fully pays for the expenditure. A quilt is now being made for an India missionary.

Twenty of the members of the society presented a pageant at the Thank-Offering service on a Sabbath evening. This society meets in the homes of the members, the hostess serving a light lunch. Sometimes business and pleasure are combined when a shower for a bride may be held. The sick or bereaved are not forgotten, flowers finding their way to any such home in the hour of need.

HOW A DEAD SOCIETY CAME ALIVE!!

Was it yours? According to Mrs. Maynard Dorr, correspondent, it is the King's Daughters' Mission Circle of Rock Prairie church in Wisconsin Presbyterial . How did it all happen? A foreign missionary and his wife, Mr. and Mrs. E. E. Beattie, are now in this country and in charge of this church. Missionaries have visited there and have addressed the young women. Not only this, but a friendship has been established between the missionaries and the members of the society. The fields so far away are considerably closer now! The home field stations are just next door! There are now *fifteen enthusiastic members.* Do you discern one reason for the renewed interest?

This society is also busy looking after the sick and shut-ins. A fund calling the "Kind Deeds Fund", an extra gift by the members, cares for this activity.

"The W. M. S. presents each bride with a subscription to *The Womens Missionary Magazine* and the subscription is always renewed so that the Magazine is found in the home of every member! Another reason for life? Good work any way! !

Note:—Mrs. R. A. Wall, 1201 Watervliet Ave., Dayton, Ohio, sends the following communication, urging societies to enjoy the benefits of the Winona Summer School of Missions.

Dear Workers in His Cause:

Is it too early in the year to make summer plans? With the many attractive vacation trips outlined by various commercial organizations, we are very apt to decide early in the season where we shall spend our vacation period.

May we suggest that you and your society begin now to work up enthusiasm for the Summer School of Missions, to be held at Winona Lake, from June 23rd to 30th. If you personally have been there or if your society has sent delegates other years, you know the attractions there. If not, let me tell you you have missed a real treat. Winona itself is a delightful place, and the programs are so uplifting, so inspirational and instructive, one cannot afford to miss them.

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

My previous article for the Foreign Department of the Magazine was written on January 5th. I am profoundly grateful to be able to attempt to write another article. The Lord has made this possible in answer to the prayers of my friends at home and abroad. I am sitting up in a wheel chair in Columbia Hospital, dictating to my secretary. Other members of the Board assumed the responsibility of answering important letters but, of course, I could not expect them to write the Department letter for the Magazine.

ABYSSINIA

I think I will quote first a portion of a letter from Dr. A. W. Pollock of the George Memorial Hospital to Mr. Robert McCarrell of Washington, Pa. The last named gentleman, you will remember, kindly donated two units of an electric light plant for the hospital and not only donated these but paid the entire cost of transportation as far as Djibouti. We are therefore glad to know that his gift has brought such joy and comfort to all our beloved workers in the George Memorial Hospital. "About a month ago the lights of our electric plant were turned on in our mud house as the first unit of the system. Everything is finished now and all the lights have been going for a little while and I am in a position to report how the Listers are carrying on. We have nothing but praise for the way both machines are working. We do not operate one all the time but keep alternating once in awhile. We have the brightest, steadiest lights in Addis Ababa and are certainly proud of our plant. . . . I want to express to you the heartfelt thanks of the whole circle of Americans here for what you have so generously done for us. . . We appreciate more and more, all the time, your thoughtfulness in providing two separate units because if one machine would break down we might have to wait months until we could get supplies from Europe. . . . Mr. Russell, our Mission Treasurer—an industrial missionary as well as mechanical—installed the machines. The electrical engineer who came in October to set up our new X-ray plant said Mr. Russell had made a perfect job. . . . I wish you could have seen the hospital before the lights were installed. The halls were dimly lighted with kerosene lamps, the wards had little lamps or ordinary barn lanterns. When we had to do an emergency operation at night (and they were quite frequent) we had to gather up all the lamps, lanterns, etc. To say the least it was not ideal to do an abdominal operation with ether fumes rising in the presence of open lights, but it was the best we could do until you made our plant a possibility. Now our operating room can be flooded with four 100 watt lamps in the ceiling and then too we have two powerful movable operating lamps on stands with long arms that can be moved around as needed to get better illumination. We now have lights in the hospital and four residences, and a light in the garage and stable as well. We have a man who has been trained by Mr. Russell to run the plant. As Mr. Russell has just gone home on furlough, I have been studying up so that I can be adviser and overseer. . . . Although we have used the plant but a short time I want to assure you that you have done us a great service. Your gift has made our work much more pleasant and efficient and the results are not only benefitting us but all who come for treatment." We are confident that every reader is glad to know how well lighted the George Memorial Hospital is. To quote Dr. Pollock, it "has the best electric light plant in all Africa."

Praise the Lord for answering prayer and for generous hearts!

I have an interesting letter from Mrs. Bancroft (one of our nurses in Addis Ababa), giving an account of their trip to the Annual Meeting which was held in Sayo in November. If Mrs. White has room in the Magazine she will print a part of this letter on another page.

SUDAN

Our work in the Sudan, from all reports, is progressing very nicely. The two new missionaries are very busy with the language and doing all they can between times to help with the work.

Miss Boyd, a short term worker who was sent out because of an extreme emergency, will terminate her connection with the Girls' Boarding School at Khartum North this Spring. A cable received from the Sudan asked that two short term workers be sent out in August. Of course we cabled back that this request could not be granted. We sent out two new missionaries last year because we knew Miss Boyd's connection would terminate this summer; and if possible we will elect any new missionary the Lord may send to us.

Meanwhile we are granting no increased Estimates to any of the fields for a very good reason—our finances will not permit. We are determined with the Lord's help to keep the vow we made to Him almost forty-five years ago—that we would not go in debt or report a deficit. The Lord has made it possible and at the same time has enabled us to send out to the fields every missionary who measured up to our requirements.

EGYPT

Miss Jeannette L. McCrory of Egypt has been advised to return to America for health reasons. We very deeply regret this necessity, as she is such a faithful, energetic worker, but we heartily concur in the action of the Mission in sending her home; she is too valuable a Christian to be allowed to run any physical risks whatever.

A letter from Miss Anna Y. Thompson states that Miss Margaret Smith is planning to return to America with Miss McCrory. Miss Smith will be greatly missed in the work in Egypt but we are sure the Master Whom she serves will say: "Well done, good and faithful servant!"

Miss Anna Y. Thompson's eightieth birthday anniversary occurred on March 12th. The missionaries in Cairo and in fact most of the Americans in Egypt had a part in making it a memorable day for her, sending her letters, flowers, and gifts of all kinds. We hope she will continue to serve the Master Whom she loves so well as long as she is physically fit.

We regret that the Locating Committee felt constrained to transfer Miss Meloy to the Ezbekia School. She was such a great help in the Mary Clokey Porter Boarding School and, as we thought, was badly needed there; but we presume the Committee knows more about such things than we do. The last named School reports more boarding school pupils than ever in its history and everything is moving along very nicely. All will be glad to welcome Miss McMillan and Miss Williamson back upon their return in the autumn.

We will likely lose two of our beloved workers in Egypt because Cupid insists that they change their names and go to other fields of labor. Our best wishes will accompany them wherever they go.

Up to date we have elected two new missionaries for Egypt. If more apply, we shall be glad to send them as that country received no recruits last year.

In a recent letter Dr. Grant expresses his deep appreciation of the many things Tanta Hospital has received from the women of our Church, but as bedding of all kinds wears out he hopes the interest will still continue.

We also wish to acknowledge pack-

ages forwarded to Miss Viola Bayne of Abyssinia late in March. Mr. McClellan has advised us of a package containing thirty-five yard rolls of bandages from Mrs. D. M. Keefer of Pontiac, Michigan and of another containing fourteen gowns from the King's Daughters Missionary Society of the Aspinwall Church, both being intended for Miss Bayne's work in Sayo. I can imagine her pleasure and delight in receiving these packages.

INDIA

In a previous number of the Magazine we inadvertently reported that Miss Rose McCullough's health had not been very good. A letter from her assures us that she is in splendid health and has not missed a day from work in the whole year. We are glad to correct this impression and rejoice with her in this blessing and her splendid activity in the work of the Master.

Another friend in India has written me of the splendid evangelistic meeting they held in Sargodha in the afternoon of February 25th. It seemed wonderful that three hundred seventy-five women and girls over twelve years of age, of both the Hindu and Mohammedan faith, gathered in that Christian church. It is the first thing of its kind attempted in Sargodha but it has been so blessed that they are planning to have such meetings more frequently. Miss Henrietta Cowden and Rakbel Samdu gave the messages. These were very good and seemed to interest the audience. We rejoice with our workers in the success of this meeting and pray that the seed sown may bring forth an abundant harvest.

A letter of sympathy from Miss Emma Dean Anderson contains some very interesting facts about her work for women in Gurdaspur. You know she was the originator of the idea and the Lord blessed her efforts so that during all the years of the existence of this Home it has had no financial assistance either from the Mission or the Board. In fact it was understood when it was organized that it was never to be included in the Estimates. Miss Anderson says: "My women are very busy these days as in two weeks their Annual Examination comes. They have a heavy Bible study this year—Numbers, Joshua, and three closing chapters of Deuteronomy; and they have committed to memory 2 Timothy. I have twenty in the class." Imagine the results of Miss Anderson's work in this Home! She had planned to leave the Home in October 1931 to come to America for her furlough but the Board of Directors, composed of our missionaries and those of other denominations who contribute to the support of this Home, persuaded her to change her plan a little. It will not be easy for her to give up the work at any time so she has yielded to persuasion and will continue in that work until March of 1932. This is good news to all who are interested in the work in India and especially in that Home for Women in Gurdaspur.

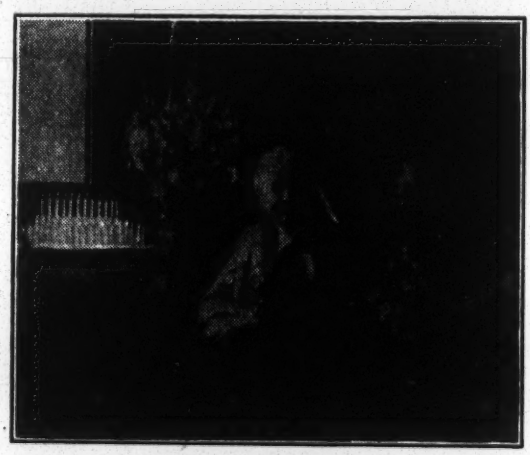
If I have learned one thing more than another from my enforced stay in this hospital it is that the Lord hears and answers prayer. Therefore I am urging every reader to pray for a blessing upon the United Presbyterian Church; that the Holy Spirit may be sent in rich abundance, infilling saints and converting sinners; that the entire Church may receive new spiritual life and impetus; and that the contributions of every Board will be sufficient to allow them all to close the year without a deficit. Pray that the anticipated cut in the Foreign Board work may be avoided. The work and the workers are so badly needed and the Lord's command was "Go ye into all the world!" This the Board is trying to do but without the necessary funds it will be impossible. Pray that a great blessing may descend upon the women of the Church; that new members may be added to the Missionary Societies, and that there may be more readers of *The Womens Missionary Magazine.*

Pray for a special blessing to rest upon those responsible for the Convention in Everett, Washington in June; that the delegates may be Spirit-filled women and may all be taken in safety to the meeting place —not only with each other but with the Master Whom we serve.

MISS ANNA Y. THOMPSON'S BIRTHDAY

By Mrs. C. C. Adams, Cairo, Egypt

To do honor to Miss Anna Y. Thompson of Cairo, a host of friends numbering slightly over three hundred, gathered together on March eleventh at the American Mission in the street of the Boulac canal. The occasion was the celebration of Miss Thompson's eightieth birthday. As originally planned by Mrs. Coventry, and the Misses Margaret Smith, Eulalia Grether, and Helen Walker (the other members of the household) the whole affair was to have been a surprise. An informal invitation to an "at home" from three until nine P. M., was sent out to Miss Thompson's friends in all parts of the city and immediately congratulations and felicitations written and verbal began to pour in. So the secret was out and the surprise revealed. But it was nevertheless a day long to be remembered by the scores of those who are proud to be numbered among Miss Thompson's friends.



MISS THOMPSON,
her birthday cake and a few of her many flowers.

Cut furnished from Mrs. George Moore Memorial fund.

Some who were unable to be present at the appointed time came in the morning to express a wish that many more years would still be given to their friend. Others who could not come at all sent flowers, a gift, or a letter to convey their love. By noon the flat occupied by the household looked like a flower garden. Every available vase had been used and an S. O. S. call sent out to the neighbors. In all, over sixty bouquets filled the rooms with perfume and color, emblems of the fragrance and beauty of Miss Thompson's life. Two of these floral gifts were made up of eighty dark red roses each, one for each year. The Girls' College presented a beautiful big cake decorated with eighty candles.

At three o'clock guests began to arrive, singly, by twos and in groups. They were served in the dining room by some of the young women of the Mission who dispensed wafers and countless small cups of cinnamon tea topped with crushed nuts. But the important moment for each person was his presentation to the guest of honor. Miss Thompson stood, or sat, in quiet, unruffled dignity, her face expressing real happiness as she shook the hand of each guest, old and young, Egyptian, American, Englishman, Christian, Mohammedan, rich and poor. A young Mohammedan reporter for an Arabic paper had somehow heard of the event and came for news. A representative of the Egyptian Gazette interviewed Miss Thompson and put an interesting column in his paper next day. With her usual modesty the subject of the interviews told the world through the press that her life had been a very uneventful one but very very happy. All who know her and have known her during the years would add that her life has been full of activity, and her presence a benediction to people of all classes. Her work has been chiefly with women and girls—as educator

and Bible teacher. She began her service in Egypt at the age of twenty-one when the American Mission was in its infancy. With wonderful adaptability she has, through the years, been able to encourage and inspire those early, timid seekers of truth and enlightenment; to follow the work and development of the yearly class going out from the Theological Seminary; to train and superintend for years the army of Bible women who carry the Gospel story throughout the city of Cairo; and until the present time to offer a whole hearted sympathy to every hungry soul she meets.

Many friends in the homeland also will rejoice in the rounding out of these eighty beautiful years. Many would wish to write their names in the guest book along with the scores of those who did her honor on March eleventh, for all through our church the name of Miss Anna Y. Thompson is known and honored. A beautiful picture of Miss Thompson is presented in a sonnet written by Dr. C. A. Owen of Assiut College and sent to her on her birthday. By his permission we are printing it so that others may enjoy it:

The Psalmist's three score years and ten were few,
So now four score are fully rounded out;
For added days fresh strength was given you—
According to His word you never doubt.
God gave you powers renewed for all these years,
And you have given back your golden life;
He gave you courage, quieted your fears,
And filled your heart with peace in Egypt's strife.
Have you demanded comfort, ease, or rest,
Or quailed a moment through these numbered days?
You shame us all with selfless life well-blest,
While friends unnumbered sing your well-earned praise.
But you, by living, praise but God above;
Your service here reflects His perfect love.

Life Members

$25.00 each

From March 1, 1931 to April 1, 1931

1. Mrs. E. E. Beattie, Janesville, Wis.
2. Mrs. John Bell, Arlington, Wis.
3. Mrs. Josephine Neebe, Bellevue, Pa.
4. Alma Spurgeon, St. Louis, Mo.
5. Mrs. Genevieve Brown, St. Louis, Mo.
6. Mrs. Pearl B. Smith, Indiana, Pa.
7. Mrs. Maude Myers, McDonald, Pa.

CORRECTION

It has been reported to us that an error has been made in giving credit to the L. A. Free Circle for the Life Membership certificate No. 278 sent to Miss Sarah Jane Lamont, India. The credit should have been given as follows: Mr. and Mrs. Ralph McConnell, Mr. and Mrs. John Lamont, Miss Anna Mary Lamont, Miss Roberta Lamont, Mr. William J. Lamont, and Rev. Thomas Lamont.

Life Member No. 507 should read Mrs. J. C. Wright of Camp Run, Pa. By her daughter Mrs. Edward Walters, Parkersburg, W. Va.

To equalize religious privileges on any level of efficiency within cities so religiously destitute requires a careful allocation of tasks leaving no place for competition or overlapping.

To equalize religious privileges within cities marked by religious destitution and crossed by contrasts requires that the conception of home missions in its local application to city missions be deemed to comprehend the full task of the whole church. We regard any other conception of the home mission task as fatally inadequate.

—From *Findings of Home Missions Congress.*

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

NEW SOCIETIES

Mrs. Evelyn Wurst reports the organization of a new Junior Missionary Church at Maywood, Illinois.

The Junior society at Ezel, Ky., became so large that it has been divided into two societies. The older group has taken the name of Mrs. J. C. Alter who first organized a Junior Missionary Society at Ezel. Miss Janet Work is in charge of the Juniors.

Mrs. C. M. Cummins reports a Junior Society organized in Chicago, Ill. We are sorry not to be able to give the church to which the society belongs.

JUNIOR EXHIBIT

The chairman of the Junior Exhibit Committee of the Everett, Washington Convention is Mrs. R. W. Markham, 2313 Wetmore Ave., Everett, Wash. All packages are to be sent to Mrs. Markham at the address given above. All packages should be sent in time to arrive in Everett not later than June 15th. Please take into consideration your distance from Everett and mail all packages in ample time. This will greatly facilitate the work of the Exhibit Committee. All packages should have the donor's name and address included, that proper credit may be given. If any articles are designated, this designation should be securely attached. In order that the various schools may receive an equitable portion of the Exhibit, undesignated articles are preferred.

The following articles will be acceptable at the Indian Stations: Stockings, caps, sweaters, pencils, tablets, beads, picture blocks, Picture Rolls (S.S.).

The following articles may be sent to Mission stations abroad: Dolls and balls of all sizes. Sabbath School Picture Rolls, the small Sabbath School picture cards with Bible texts, lead pencils, colored crayons, toilet soaps and wash cloths, thimbles, needles, quilts and quilt patches, hair ribbons, small toys of all kinds, remnants of material of all kinds,—enough to make little girls' dresses, baby clothes for hospitals, writing paper and envelopes, flash lights, etc. Anything and everything that please children at home can be used in schools or hospitals by the children abroad. The dolls and balls are the most prized gifts. All kinds and sizes of these can be used.

The Junior Workers' Association of Pittsburgh, Pa., met in Calvin Hall, Publication Building on the afternoon of March 21st. Miss Josephine Cenis, the president, presiding. The program as previously arranged by Miss May Zink, program chairman was carried out. The miracles of Jesus were discussed by Mrs. A. C. Grant, Mrs. R. O. Boston and Mrs. F. J. Kurtz. Interesting letters from missionaries telling of modern miracles on the mission fields were read by Mrs. Stotz and Mrs. McMunn. Mrs. S. A. Work in a most interesting talk related many experiences of a miraculous nature that occurred during the twenty-five years she spent as a missionary in Egypt. The June meeting of the Association, which is the annual social meeting, will be held in the First Church, McDonald, Pa.

"SUPPER—CONFERENCE"

The following account of the meeting of the Philadelphia Junior Workers' Association has been kindly sent by Miss Mary Muller, the Secretary.

The first Supper-Conference of the Junior Workers' Association of Philadelphia Presbyterial was held on Thursday evening, 6:30 p.m., March 26th, 1931, at Norris Square U. P. Church, with an attendance of 23 superintendents and their assistants, representing ten (10) churches.

We wished that many of our friends and the readers of *The Womens Missionary Magazine* could have taken a "peep" in to see the room where the tables were spread: they were very picturesque; the color scheme being "pink and white", which is the Junior color; fresh cut "pink sweet peas" adorned the table: at each plate there was a "pink carnation" for each one attending the *Banquet,* for it surely was one.

The program was in charge of our faithful President, Mrs. Chas. E. McGowen.

We were entertained in song by Miss Betty Liggett and recitations by Miss Eileen McNeary, both of the 7th Church. Seventh Church, surely has *talent.*

The sixth chapter of Matthew was read by Miss Mary E. Ross. The various churches present responded to Roll Call with Bible verses.

The Conference was opened with prayer by Mrs. L. H. Rife.

We had the pleasure of hearing from the President of the Presbyterial, Mrs. George W. Patterson, who gave us some facts concerning the organization of the Juniors of this Presbytery. A very interesting story of a Junior Life was given to us; the thought was stressed "Was it worth while" to train the children in Junior Work? She also told us to "hold them —keep them" because if we can do this, they will stand by us, as they are the future church.

Letters were read from our "out-of-town" churches who were unable to be with us, namely, Washington, D. C. and Baltimore, Md. We hope the next time, they will be able to come and "sup" with us.

Officers were elected for the ensuing year and they are as follows:— President, Mrs. Chas. E. McGowan; Vice-Pres., Mrs. Emma Killough; Secretary, Miss Mary C. Muller; Treasurer, Miss Mary E. Ross.

Before entering upon our "Round Table Talk" several of our ladies led in prayer, after which time, Mrs. W. Harry Corson, Junior Secretary, took charge. Pamphlets of all kinds pertaining to Junior Work were distributed among the workers and I am sure they will be very helpful in the work.

A vote of thanks was extended to the Women of Norris Square U. P. Church, through Miss Martha Martin, who made it possible for us to hold this Conference and *Banquet* at their church.

We trust that those who were not permitted to be with us this year, will not miss it next year, for we who were present, do not think it could have been surpassed.

It is a splendid way of becoming better acquainted with each other, personally, as well as spiritually, which means so much to every one of us.

The Conference was closed by singing Psalter Hymnal No. 282, "The First Doxology", and prayer by Mrs. Geo. W. Patterson.

—Mary C. Muller, Secretary.

THE BOULDER SCHOOL OF MISSIONS

BOULDER, COLORADO, JUNE 17-25, 1931

Classes in Home and Foreign Mission Text Books under Leaders of National Renown.

Missionaries from the Field Bible Study

Mrs. John Ferguson, New York, N. Y., will teach the Home Mission Study Book.

Mrs. Albert A. Reed, Director of Publicity, 670 Marion St., Denver, Colorado

Mrs. J. Roy Smith, President, 1045 So. University Ave., Denver, Colorado

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br.
Pittsburgh, Pa.

WHY VOTE

Why Register—

Because registration according to the requirements of the voting district is absolutely necessary before the citizen is permitted to cast his ballot. No last minute desire to participate in an election, however anxious and pressing that desire may be, is of any avail unless the proper formalities have been complied with previously at the proper time.

"Doubtless when the roll is called up yonder, you'll be there! But where will you be in November when the poll is counted down here? Is your name written in your voting precinct?"—Evelyn Nicholson.

Why Vote—

Our government is a republic, law making and law enforcement being in the hands of officials elected by the citizens. If a citizen does not take part in the choice of these officials by casting his ballot at election time, he fails to do his part in representative governing. If a Christian citizen neglects or refuses to cast his ballot, he not only omits his civic duty but he fails to do that which records his Christian principles and makes possible their being carried out in civic affairs.

"A Christian citizen is a follower of Jesus Christ who relates his Christian principles to political action."—Mrs. Ida B. Wise Smith.

Why Women Should Vote—

Women are vitally interested in the moral and spiritual welfare of the home, the community and the nation. Therefore, they should be equally concerned in making their influence felt for the betterment of civic conditions which ultimately affect the family and national life. The one way in which women can best make that influence effective is by discharging their duties as citizens at the polls. By the exercise of the rights of the Nineteenth Amendment that gave suffrage to women, women can guard the Eighteenth Amendment.

"The charge is justly made that one-half the women voters of the United States do not exercise their civic responsibility at the polls. They do not, thereby, 'keep out of politics'. On the contrary, they even help elect bad men and enact unrighteous laws by withholding their votes and their influence."—Evelyn Richardson.

Why Rural Women Should Vote—

The strength of the dry cause is conceded to lie in the rural districts. The statement has been made that it takes the entire voting strength of the dry rural communities to offset the wet votes of the seven largest cities of the country. The fact that prohibition depends so largely on the rural citizens for its support and protection makes it incumbent upon every rural woman that she cast her dry vote.

"Vote for men whose public pledges and private performances are in support of all law."—Mrs. Henry W. Peabody.

Why City Women Should Vote—

In the metropolitan areas, the political bosses have so perfected their organizations that they can count on their constituents casting an almost solid vote for the measures they advocate and the men whom they wish to put into office. The only way to offset the voting strength of these forces which swing their power for the most part against prohibition, the keeping of the Sabbath and kindred causes is for every Christian woman of every city to register her disapproval by voting for dry men pledged to the support of prohibition and righteousness.

"Bad men are elected to office by good people who stay at home on election day."

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive, New York 27, N. Y.

Why Vote at the Primaries—

A great many otherwise conscientious citizens fail to vote at the primaries because they believe that it is for the most part an unimportant election. The choice of candidates within the parties at this time always has an effect in some way upon future civic life. Very many times the result of the primary election is so important that it is the deciding factor in the whole political struggle.

"Right voting is voting for honest measures and for honest men to carry out those measures."—Book of Knowledge.

Why Vote at the General Election—

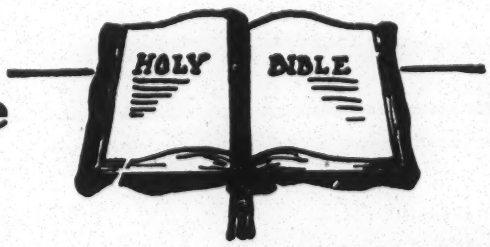
The general election with its choice of parties and their platforms challenges the continued expression of the voter's interest manifested through his deposited ballot. By this election choice is made that works out for the weal or woe of the state and nation. It is an important day that calls upon the Christian to VOTE and VOTE RIGHT.

"Vote, not for your party but for your principles."

Why Instruct Our Legislators How to Vote—

After having elected men to office, willingly or unwillingly, the task is not yet over. When these men assemble for their work of legislation, it is necessary that they continue to know the will of the people. If they are good men striving to introduce and support better measures, they should receive concrete evidence of the support and backing of the voters who put them into office. If they are men sponsoring prejudicial legislation and opposed to the continuance of the prohibitory laws, it is all the more pressing that they should be told in no uncertain way that there are very many of their constituents that are opposed to their actions. The expressed sentiment of the legislative districts cannot help but sway the voting stand of the legislator.

"The neglect of the better class of citizens to express their convictions on public measures accounts for more bad legislation than any other one thing."—Union Signal Editorial.

Bible  Readings

401. Rev. 3:21.
402. Ruth 14:16,17.
403. Rev. 22:16.
404. Rev. 5:5.
405. Isa. 32:1.
406. Isa. 61:1,2; Luke 4:18,19.
407. Isa. 49:26.
408. Isa. 53:7,8; Acts:32,38.
409. Rev. 5:12.
410. Rev. 13:8.

Isaiah 53 depicts the sufferings of our Saviour. In the New Testament, this prophecy is fulfilled. Where are the several selections found—

411.(v.1) "Miracles done, yet they believed not on Him?"
412.(v.2) "He made himself of no reputation, etc.?"
413.(v.3) "Is not this the carpenter's son?"
414.(v.3) "Out of Galilee ariseth no prophet?"
415.(v.3) "Thou art a Samaritan and hast a devil?"
416.(v.3) "He came unto his own, and his own received him not?"
417.(v.4) "He cast out the spirits with his word, etc.?"
418.(v.5 and 6) "Christ died for our sins according to the scriptures?"
419.(v.7) "When . . . accused . . . he answered nothing?"
420.(v.8) "When they had bound him, they led him away . . . delivered him to be crucified?"

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

MISSION STUDY TEXT BOOKS AND HELPS

1931—1932

Foreign—Senior

Christ Comes to the Village—Cloth 75 cents; paper, 50 cents.

How to Use—"Christ Comes to the Village", Price 25 cents (Not ready).

A Set of Six Posters—50 cents per set (Not ready).

Foreign—Junior

Open Windows—By Mary Entwistle. A story-study book for boys and girls from 9 to 13 years. Price 50 cents in paper.

How to Use—"Open Windows", Price 15 cents (Not ready).

Beginners

Matayi and Prayma—Candy and Love. Price 25 cents.

HOME TEXT BOOKS—1931-1932

The title of the new Home Mission text book which we shall study is **God and the Census.** The author shows what the home mission enterprise has come to be and the many phases of its task.

The Chapter Headings are:

The Church and the Community.
The Fight for Civic Righteousness.

There Had to be Schools.
The Church must still Educate.

A Sound Body.
The Place of Play.

The Lines of Race and Caste.
Crossing the Lines.

The Church—And Bread and Butter.
Forbidden Lands.

Why Does the Enterprise Lag?
This Means Me.

Ready in May. The price is: cloth, $1.00; paper, 60 cents.

HOME PROGRAM LEAFLETS

The following **Home** leaflets are for programs in connection with "At Work in the Home Land".

Is America Part of the Non-Christian World?—3 cents.

Historical Sketch—Freedmen, 3 cents. ..

Hospitals—Freedmen, 3 cents.

Women's Work in Freedmen's Missions, 2 cents.

Her Own Story, 3 cents.

The Plea of the Submerged Tenth, 3 cents.

The Americanization of the Native American, 3 cents.

A Needy Race, 3 cents.

Work at Simnasho, 3 cents.

Cleanliness Next to Godliness, 3 cents.

Wabidan, 3 cents.

Chuck 'Likely, 3 cents.

Medical Work at Frenchburg, 2 cents.

I'm the Janitor, (new) free for postage.

Early Days at Ezel, 2 cents.

Our Work Among the Aliens, 2 cents.

Parsonage Work, 3 cents.

Leaflets

Women of the Bible—A new Devotional Service, 2 cents.

People of India, 3 cents.

Purpose and Plan of the W. G. M. S. Send one cent for postage.

Statistical Report for 1929-30, 15 cents.

Departments of Work, 1930. Free, Postage, 5 cents per doz.

Four Programs on World Friendship (Junior), 15 cents.

Little Neighbors of the World, 25 cents each.

Pains and Pellets—(For a Medical Missions Program)—10 cents each.

A Peace Pilgrim—Madam Yajima, 5 cents each.

Mrs. Yamamato—3 cents.

New Leaflets

Sacrificial Giving, 2 cents.

Reveries of a New Missionary, 3 cents.

My Friend the Shulla Woman, 3 cents.

Bamba (reprint), 5 cents.

Suggestions to Literature Secretaries of Local Societies—free for postage.

Pageants

No Room, 3 cents.

Voices of the Women, 10 cents.

Three and Thirty Missionary Games, 5 cents each.

For other leaflets and pageants, send for our catalogue.

Prayer Cycles

There is no more important publication sent out through our Church from this office than the Prayer Cycle. It covers the entire mission work of our Church; it names all the missionaries, home and foreign, giving their locations and so far as possible the character of their work; it makes it possible for all the mission work of our Church to be prayed for once a month, and our missionaries crave this form of service above any other service you can render. The price is 10 cents each; $1.00 per dozen; or $7.50 per hundred.

Tributes

MRS. MARY WAY

We, the members of the Margaret M. Andrews Missionary Society of the United Presbyterian Church of Chicopee, Mass., desire to pay loving tribute to the memory of Mrs. Mary Way who was called to her Heavenly Home September 12th at the age of 80.

She was the wife of a former pastor and a life member of the Missionary Society.

Although removed from our community by the death of her husband she still retained her membership and a keen interest in the society and all the activities of our church.

With her offering each month was a letter, touching on the lesson; these letters were always an inspiration and we miss them keenly.

She was a beautiful Christian character, charitable in judgment, powerful in prayer and of unfailing cheerfulness.

While we mourn our loss, we rejoice in the thought that to her has been fulfilled the promise, "Be thou faithful unto death and I will give thee a crown of life".

We extend our heartfelt sympathy to her daughter and grandchildren and commend them to the care and keeping of the Savior Whom she loved and served so faithfully.

Mrs. Isabelle Andrews,
Mrs. Elizabeth Holmes,
Mrs. Elizabeth Long,
Mrs. Esther R. Taylor.

MRS. ROSE E. McINTOSH

The members of the Women's Missionary Society and Co-Workers Class of Riverside, California, desire to pay loving tribute to the memory of Mrs. Rose E. McIntosh, who after a long period of great physical weakness was called to her eternal home, January 20, 1931.

Her love for the worship of God's house, and all its attending activities, was evidenced by her faithful attendance, prayer life, Godly example, cheerful cooperation, and generous liberality.

Her winsome personality and deep piety made fellowship with her a delight. Patient in affliction, unwavering in faith, childlike in trust, cheerful in spirit, and appreciative of kindness, all combined to make her a sister beloved.

As a missionary society and class, we suffer a great loss, but rejoice in the joy unspeakable which we know is now hers, and of reunion in the Home above.

We extend our sincere sympathy to her husband, daughters, sons, and other relations, commending them to the God of all comfort Whom she loved and so faithfully served.

Mrs. Mary B. Hibbard,
Mrs. E. R. Thompson,
Mrs. W. W. Gordon.

MRS. MARY JANE GIBSON

The Women's Missionary Society of the Second United Presbyterian Church of Butler, desires to pay a loving tribute to the memory of Mrs. Mary Jane Gibson, who "fell asleep in Jesus" on November 11, 1930. Her interest, activity, and generosity in all church work, were an inspiration to each one of us.

She was a charter member of our Missionary Society and its Association Secretary from the time of its organization 18 years, until a short time before her death; infirmities of age causing her to resign from this important work. She had held this same office in the First United Presbyterian Church of Butler, prior to the organization of Second Church.

Two years ago, our society endowed a child's bed in the U. P. Orphans' Home at Valencia in honor of Mrs. Gibson, and to show our appreciation of her devoted faithful work .

The Master called her "up higher" shortly before our Annual Thank-Offering service, but she had, throughout the year, been filling her Thank-Offering box with love gifts, and the generous offering was received after she had been called to service in glory.

We feel that each one of us has been left a rich legacy by Mrs. Gibson, in the example of a life well lived and we are richer in grace by having known and associated with her in church work.

We extend our love and sympathy to Mrs. Weihe, her daughter, and commend her to her mother's God for comfort and solace.

Mrs. A. M. Douthett,
Mrs. Margaret Pollock,
Mrs. Elizabeth McCafferty.

MRS. KATE SICKEL

We, the members of the Women's Missionary Society of the Third United Presbyterian Church of St. Louis, desire hereby to pay a loving tribute to the memory of Mrs. Kate Sickel, who was suddenly called home on January 10, 1931, at the age of 73 years. Mrs. Sickel was a woman of high ideals. Her unassuming manner, patience, and cheerfulness endeared her to all who knew her.

We will miss her not only from her accustomed place in the church, but also from the Sabbath School and Missionary Meetings. Her courage and faith remain an inspiration to all who knew her.

"Her tasks completed, her work finished, we humbly say, 'Thy will be done' ".

Mrs. T. H. Dunn,
Mrs. F. H. Hauhart,
Mrs. D. Sutherland,
Mrs. R. A. Chapman.

MRS. J. J. HILDEBRAND

The members of the United Presbyterian congregation, and especially the Missionary Society of East Union, Pennsylvania, sustain a real loss in the death of Mrs. J. J. Hildebrand.

Her loyalty to her church in all its activities was a characteristic which made her dear to all of us. We loved her keen sense of humor and her congenial wit and admired her good judgment and humility of self in service. She was kind, true, loving and sincere. We wish to express our deep sympathy to her bereaved husband, children and other friends.

—Committee.

MRS. ELSIE YOUNG ROBINSON

Mrs. Robinson, a member of the Second United Presbyterian Church of Spokane, Washington, passed to her reward January 8, 1931.

She was a faithful worker, always ready to make sacrifices in order that she might promote the welfare of others. Her beautiful life was an inspiration to those who came in contact with her.

Inasmuch as it has pleased our Heavenly Father to remove her from our fellowship, Be it resolved:

1. That in the death of our sister the Church has lost a faithful and honored member, and the Missionary Society a loved and constant friend.
2. That we bow in humble submission to God's will, for He knoweth best.
3. That we extend our sympathy to the husband bereft of her companionship, and to the son deprived of his mother's love and care. We pray that the God of all comfort may give solace and peace to them and to other relatives and friends to whom she was most dear.
4. That a copy of these resolutions be recorded in the minutes of the Missionary Society; that a copy be sent to the family; and also to **The Womens Missionary Magazine** for publication.

Mrs. D. A. Russell,
Mrs. C. R. Lafferty,
Mrs. E. McCallum.

MRS. LAURA POWELL

A tribute of love and appreciation to the memory of Mrs. Laura Powell, from the Women's Missionary Society of the Roney's Point United Presbyterian Church.

We learned to love her for the charm of her Christian character. She was a woman of prayer with a rare gift of memory, and of sound judgment, who will be missed, not only in the society, but in the Church and Sabbath School as well.

To her dear ones we extend our Christian sympathy, and commend them to the Master, Whom she loved and served.

Mrs. J. C. McCutcheon,
Mrs. W. A. Giffin.

MRS. ANNA E. CLAPPERTON

The Women's Missionary Society of the Andes U. P. Church desire to pay a loving tribute to the memory of Mrs. Anna E. Clapperton, wife of the late Rev. Jas. B. Clapperton, D.D. Her loyalty to her church was a characteristic which made her dear to all of us. We loved her keen sense of humor and congenial wit, and admired her good judgment and humility of self in service.

In the passing of Mrs. Clapperton we lose one of our most faithful members. While we mourn our loss we rejoice in the thought that to her has been fulfilled the promise: "Be thou faithful unto death and I will give thee a crown of life".

Mrs. G. A. Forbes,
Mrs. Mary Graham,
Miss M. E. Turnbull.

MRS. FANNIE B. HOUSTON

We, the members of the Women's Missionary Society of Calvert Memorial United Presbyterian Church, Etna, Pa., pay our tribute of love and esteem to the memory of Mrs. Fannie B. Houston, wife of our pastor, Rev. J. Gerald Houston.

Mrs. Houston entered into rest February 5th, 1931.

We desire to bear testimony to her lovely Christian character.

She was our honored and efficient president for many years.

For a number of years she was teacher of the Women's Bible Class of the Sabbath School.

Her greatest desire was to serve her Lord in every possible way.

While we miss her genial presence and companionship and deeply feel our loss, we acknowledge with profound reverence the sovereignty of God and bow in submission to His will.

As members of the Society, we enact the following resolutions:

FIRST, That we hereby express our deep appreciation of her fine character and devoted service.

SECOND, That we cherish her memory and endeavor to follow her example of the Christ-like life as a loyal friend and a faithful worker.

THIRD, That we extend to her husband and aged parents our deepest sympathy.

FOURTH, That a copy of these resolutions be presented to her family, a copy sent to **The Womens Missionary Magazine** and to **The United Presbyterian** for publication, and that they be recorded in the minutes of the Society.

Mary E. Hull,
Mrs. C. S. Magill,
Mrs. Harry Frayer.

MISS SARAH J. BROOKS

The Women's Missionary Society of the United Presbyterian Church of Southfield, Michigan, desires to pay tribute to the memory of Miss Sarah J. Brooks who was called home January 17, 1931.

As one of the older members in years of service, Miss Brooks has endeared herself to all those with whom she came in contact. Her sweet personality and gentleness of spirit radiated the true spirit of Christ as she served Him in her every day walk of life.

She was devoted to her Church, and her friends and was ever ready to aid in extending the work of the Master Whom she loved and faithfully served.

Mrs. James Harmon,
Mrs. Irvine Acheson,
Miss Lucy Purdy,
Mrs. Clyde Gass.

MISS MARY T. CLEMENTS

The members of the Women's Missionary Society wish to express their love and appreciation of Miss Mary T. Clements.

Though her home was in Riverside but a short time, we are grateful for her friendship.

Keenly interested in every department of church work, and especially in Missions, her greatest desire seemed to be to faithfully perform every duty required of her and be of service to her Master; thus she was ready when the call came for a higher service.

Resolved, That this expression of our gratitude for her faithful example of Christian living be embodied in the minutes of this meeting.

Mrs. Hawthorne,
Mrs. Prichard.

PARSONAGE RECEIPTS

From January 28 to March 27, 1931

Ingleside Community, San Francisco, Cal.	$ 39.96
Scottdale, Pa.	188.34
Russellton, Pa.	25.00
Grinnell, Iowa	40.00
Granger, Wash.	23.55
Freeport, Pa.	188.44
Laurelhurst, Portland, Ore.	31.39
3rd Rock Island, Ill.	33.22
Weiser, Idaho	50.00
Boyden, Iowa	58.86
Crafton Heights, Pa.	154.67
Morning Sun, Ohio	53.00
San Jose, Cal.	29.70
Wilmington, Del.	37.38
12th Philadelphia, Pa.	70.63
Russellton, Pa.	25.00
Stewart Manor, L. I.	106.34
Barstow Colony, Cal. final pay't	30.11
Woodville, Pa.	173.34
2nd San Francisco, Cal.	38.67
Olympia, Wash.	55.52
King Hill, Idaho	38.85
Harmarville, Pa.	20.04
Laurelhurst, Portland, Ore.	31.39
Beverly Hills, Cal.	155.01
Leetsdale, Pa.	154.67
Granger, Wash.	23.55
Boliver, Pa.	69.38
Beverly Heights, Pitts., Pa.	154.67
3rd St. Louis, Mo.	188.34
Harmarville, Pa.	45.00
Warrendale, Pa.	94.17
Glen Echo, Columbus, Ohio	135.34
Kenton, Portland, Ore.	45.00
2nd San Francisco, Cal.	38.67
Wilmington, Del.	37.38
San Jose, Cal.	29.70
Alliance, Ohio	145.00
Meridian, Pa.	31.92
Olympia Court, Seattle, Wash.	150.66
1st Akron, Ohio	235.42
3rd Rock Island, Ill.	33.22
Montrose, Colorado	70.63
Indiana Harbor, Ind.	105.94
Grinnell, Iowa	29.38
Sayo, Abyssinia	388.50
Total	$3,904.95

MISCELLANEOUS GIFTS

For February and March 1931

Ella M. Boaz	$ 10.00
Mrs. Mary C. Nevin	60.00
Mrs. Montrose Pollock	60.00
Chester Congregation	10.00
Winterset Congregation	20.00
Cedarville Congregation	75.00
Golden Sheaves Bible Class, Age People's Home	25.00
Mrs. C. D. Liggett	25.00
S. Belle Smith	10.00
Gertrude Horst	5.00
Rev. J. A. Cotton	114.41
M. Lois McLeod	100.00
Mrs. J. C. Downs	75.00
Ezel Congregation	75.00
A friend	15.00
A friend	10.00
Phi-Delta Bible Class	13.18
Zonie Beamer	75.00
Willing Workers' Class	10.00
A friend	25.00
A friend	25.00
Vera Strong	20.00
Agnes J. Matthews	25.00
Fourth Congregation, Pittsburgh	50.00
Mrs. H. C. McCaw	50.00
W. B. C., Slippery Rock	30.00
Diligent Daughters' Class	90.00
Junior Workers' Association	25.00
Mr. and Mrs. R. W. Dinsmore	50.00
Sale of Temperance Literature	9.15
Total	$1,186.74

Treasurer's Report for February and March 1931

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Mission	Freedmen's Mission	Parsonage	Junior Special	Young Wom en's Special	Ministerial Relief	Contingent Fund	Women's Asso. Work			Isaiah	Temperance	New World	Mrs. Moore Memorial Fund	Miscellaneous	TOTAL
											Orphan's Home	Home for Ag. People	Columbia Hospital						
Allegheny	1082.00	2200.00	551.00	119.00	394.90	172.00	146.00	126.00	150.00	125.00				30.00	20.00		2.00		5117.00
Argyle	49.50		211.00	2.00	2.00	2.00	12.00		2.00	1.50				5.00	2.00				289.00
Beaver Valley		234.00																	234.00
Butler	247.00	140.00	127.00	46.00	127.00	80.00	50.00	95.00	72.00					27.00	54.00		11.00		1076.00
College Springs	46.00	173.00	3.00	5.00	7.00	3.00	21.00	21.00	3.00	5.05		3.00		4.50	3.00		5.00		302.55
Colorado	57.00	163.00	35.00	15.00	15.00	11.00			24.00	7.00				3.00	10.00				340.00
Conemaugh	30.00	228.00	35.00	18.00	24.00	11.00	28.00	31.00	11.00	8.30	5.00	6.00	3.00	14.25	9.00				461.55
Detroit	221.00	10.00	137.00	52.00	56.00	25.00		40.00	14.00	3.85	10.00	15.00	8.00	3.00	7.00		5.80		607.65
Hudson	71.00	166.00	15.00	14.00	11.00	9.00	6.00	8.00	7.00	5.00	2.00	6.00	2.00	7.00	9.00				338.00
Kansas City	38.00	45.00	35.00	35.00	33.00	5.00	10.00	20.00	13.00		5.00	6.00	5.00	6.00	7.00		1.00		264.00
Keokuk	16.00	148.00	53.00	1.00	1.00		9.00												228.00
Los Angeles	99.00		100.00	14.00	12.00	11.00	10.00	5.00	5.00					5.00	5.00				266.00
Monmouth	55.00	322.00	45.00	12.00	15.00	3.00			6.00		1.00	1.00	1.00	5.00	8.00				474.00
Monongahela	190.00	433.00	495.00	60.00	90.00			125.00		30.00					50.00				1473.00
Muskingum	153.00	2405.00	115.00	100.00	80.00			90.00											2943.00
Nebraska	33.00	232.00	24.00	4.80	6.00	9.00		36.00	4.00						4.00				352.00
Ohio Northwestern	28.00	30.00	15.00	10.00	15.00												3.00		101.00
Oklahoma	25.00	15.00	35.00	10.00	5.00				5.00						5.00				100.00
Philadelphia	35.00																		35.00
Rock Island	34.00		1.00	1.00	1.00	1.00			1.00	1.55	1.00	1.00	1.00	3.00	1.00				47.55
San Francisco	6.00		6.00	2.00	5.00	1.00			2.00						1.00				23.00
Texas		12.50																	12.50
Uncompahgre	10.00	20.00	10.00	5.00	5.00	5.00			5.00	1.00				5.00	1.00				67.00
Westmoreland	15.00																		15.00
Xenia	70.00	283.00	16.00	45.00	45.00	3.00		52.00			5.00			11.00					530.00
Boulevard S. S.		100.00																	100.00
Coraopolis Cong & S. S.		200.00																	200.00
Fourth Cong. & S. S.		216.66																	216.66
First Los Angeles Cong.		66.00																	66.00
Marissa Cong.		200.00																	200.00
Norris Square S. S.		200.00																	200.00
Roch't'r, N.Y. Cong. & S.S.		133.32																	133.32
Sparta Cong.		200.00																	200.00
Estate of W. L. Taylor		225.00																	225.00
Valencia Cong.		164.00																	164.00
Walton S. S.		100.00																	100.00
W. E. Presbyterian Cong.		50.00																	50.00
Morgan Co. B. of Edu.			369.94																369.94
Sale of Property	232.68																		232.68
John C. Park	100.00																		100.00
McAuley Payment																		30.00	30.00
Parsonage Repayments						3904.95													3904.95
Returned on Loan Invest.																		3150.00	3150.00
Annuities																		1423.92	1423.92
Ida F. Adams, dec'd.																		914.50	914.50
Investment Income																		11726.49	11726.49
Interest										260.73									260.73
Refunds	109.98									9.00									118.98
Individuals, Classes, etc.	740.18	8.00	290.00		114.41		25.00								9.15				1186.74
TOTAL	3793.34	9122.48	2723.94	570.00	1063.41	4255.95	317.00	649.00	324.00	457.98	29.00	38.00	20.00	128.75	205.15		27.80	17244.91	40970.71

Mrs. J. B. Hill, Treas., 1531 Denniston Ave., Pittsburgh, Pa.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884 .....Delhi

INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Helen Artman, 1920 .....Sialkot City
Miss Kathryn Beattie, 1920 .....Sangla Hill
Miss Minnie Beatty, 1912 .....Campbellpur
Miss Roma Beatty, 1909 Badomali, Sialkot District
Miss Hazel Bennett, 1908 .....Gujranwala
Miss Rebecca Jean Black, 1921 .....Sangla Hill
Miss Lois Boyd, 1918 .....Sialkot
Miss Frances E. Brown, 1928 .....Sargodha
Miss Theresa Brownlee, 1922 .....Sialkot City
Miss Lois M. Buchanan, 1910 .....Sialkot
Miss Evelyn Cathcart, 1925 .....Sialkot
Miss Marie E. Cash, R. N., 1926 .....Jhelum
Miss Henrietta Cowden, 1905 .....Sialkot
Miss Laurella G. Dickson, 1897 .....Sargodha
Miss Margaret Fehlman, 1913 .....Lyallpur
Miss Betsy Fleming, 1913 .....Pasrur
Miss Ella M. Gordon, 1893 .....Campbellpur
Miss Vida J. Graham, 1922 .....Pathankot
Miss Eva M. Hewitt, 1930 .....Gujranwala
Miss Kate A. Hill, 1896 .....Sargodha
Miss Zarra S. Hoon, 1921 .....Rawalpindi
Miss Janette Howland, 1921 .....Jhelum
Dr. Reba C. Hunsberger, 1921 .....Sialkot City
Miss Flora Jameson, 1903 .....Jhelum
Miss Mary Kyle, 1904 .....Pasrur
Miss Olive Laing, 1912 .....Pathankot
Miss Sara Jane Lamont, 1928 .....Gurdaspur
Miss Mary A. Lawrence, 1893, ...Rawalpindi
Miss Mary F. Lincoln, R. N., 1920 .....Sialkot
Miss Mary E. Logan, 1891 .....Rawalpindi
Miss Eleanor W. Maconachie, 1909 .....Pathankot
Miss Elizabeth McCahon, 1875 .....Sialkot
Miss Lillian A. McConnell, 1902 .....Lyallpur
Miss Rosa McCullough, 1879 .....Gujranwala
Miss Jean Morrison, 1895 .....Rawalpindi
Miss E. Josephine Martin, 1896 .....Pathankot
Miss Mary R. Martin, 1890 .....Shiekhupura
Miss Maude Mitchell Miller, 1925 .....Sheikhupura
Miss Henrietta Moore, 1898 .....Abbottabad
Miss Sara A. Moore, 1917 .....Gurdaspur
Miss Marian T. Peterson, 1930 .....Gujranwala
Miss Willa Ramsey, 1921 .....Pathankot
Dr. Faith W. Reed, 1926 .....Sialkot City
Miss Louise Scott, 1916 .....Gujranwala
Miss Rose Shereda, 1928 .....Lyallpur
Dr. J. P. Simpson, 1902 .....Jhelum
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R. N., 1925 .....
.....Bhera, Sargodha District
Miss Vivian L. Trimble, 1921 .....Gurdaspur
Miss Edna Ward, 1923 .....Sargodha South
Miss Helen V. Weede, 1928 .....Pasrur
Miss Georgia Wengert, 1920 .....Sangla Hill
Dr. Maria White, 1886 .....Pasrur
Miss Dora B. Whitely ,1911 .....Pasrur
Miss Gertrude E. Zink, 1920 .....Sangla Hill

NOW IN THIS COUNTRY

Miss Ruth I. Ardrey, 1924 .....
.....826 S. Ogden St., Denver, Colo.
Miss Nancy Hadley, 1904 .....
.....47 Prentiss St., Cambridge, Mass.
Miss Evva P. Hartig, R. N., 1924 .....
.....9 Beall St., Frostburg, Md.
Miss Esther Moyer, 1924 ....R. D. 1, Fombell, Pa.
Miss Margaret L. Murdoch, 1924 .....
.....R. D. 1, Cambridge, N. Y.
Miss Laura Reynolds, 1924 .....
.....100 Crosby Ave., Kenmore, N. Y.

EGYPT

Miss Mildred Allison, 1926 .....Alexandria
Miss Ella M. Barnes, 1911 .....Cairo
Miss Margaret Bell, 1901 .....Fayoum
Miss Leota Cabeen, 1909 .....Alexandria
Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Anna B. Criswell, 1905 .....Assiut
Miss Mary F. Dawson, 1922 .....Cairo
Miss Lucia Dwight, 1919 .....Cairo
Mrs. Sara M. Eby, R. N., 1926 .....Assiut
Miss Gudrun C. Estvad, 1925 .....Cairo
Miss Davida Finney, 1914 .....Assiut
Miss Minnehaha Finney, 1894 .....Tanta
Miss Alta Grace French, 1925 .....Cairo
Miss Elsie French, 1909 .....Zagazig
Miss Martha Glass, 1921 .....Luxor
Miss Eulalia D. Grether, 1929 .....Cairo
Miss Rena Hogg, 1899 .....Assiut
Miss May Holland, R. N., 1913 .....Benha
Miss Elizabeth Kelsey, 1928 .....Minia
Miss Lois D. Kingan, 1926 .....Benha
Miss Lucy Lightowler, 1921 .....Mansoura
Miss Lillian McClelland, 1923 .....Cairo
Miss Jeanette McCrory, 1926 .....Benha
Miss May E. McFarland, 1919 .....Cairo
Miss Helen J. Martin, 1915 .....Cairo
Miss E. Roxy Martin, 1901 .....Cairo
Miss Dora Mason, 1918 .....Assiut
Miss Sara B. Meloy, 1923 .....Tanta
Miss Helen J. Noordewier, 1921 .....Beni Suef
Miss Marion Paden, 1920 .....Zagazig
Miss Frances M. Patton, 1922 .....Mansoura
Miss Estelle Robertson, 1922 .....Cairo
Mrs. Rachel Tracy Seiver, 1925 .....Fayoum
Miss Edna B. Sherriff, 1920 .....Alexandria
Miss Margaret A. Smith, 1872 .....Cairo
Miss Nellie C. Smith, 1911 .....Minia
Miss Jane C. Smith, 1922 .....Cairo
Miss M. Frances Tait, 1925 .....Tanta
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Helen May Walker, 1930 .....Cairo
Miss Laura B. Walker, 1904 .....Luxor
Miss Ethel Weed, 1919 .....Alexandria
Miss Ida B. Whiteside, 1913 .....Luxor
Miss Esther W. Wilson, 1919 .....Beni Suef
Miss Ruth Work, 1904 .....Assiut
Miss Laura Wright, 1921 .....Tanta

NOW IN THIS COUNTRY

Mrs. Ada A. Dunlap, 1926 .....
.....2100 Eye St., N. W., Wash., D. C.
Miss Alice Grimes, 1924 .....Claysville, Pa.
Miss Alfretta M. Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Carol McMillan, 1906 .....
.....Care of T. R. Edmonds, Aledo, Ill.
Miss Venna R. Patterson, 1924, R. R. 1, Nampa, Id.
Miss Elizabeth S. White, 1924 .....
....2411 Osgood St., N. S., Pittsburgh, Pa.
Miss Ruth Mary Williamson, 1924 .....
.....31 West 3rd St., Greensburg, Pa.
Miss Margaret Work, 1924 .....Ft. Morgan, Colo.

SUDAN

Miss Una Cole, 1918 .....Khartum North
Miss Esther Minta Ganter, 1928, ...Khartum North
Miss Ray Huffman, R. N., 1924 .....Nasser
Miss Marguerite M. McClellan, 1926 ....Omdurman
Miss Mary Jane McKnight, 1922 ....Khartum North
Miss Ruth M. Parks, 1930 .....Khartum North
Miss E. Verna Pillow, 1930 .....Omdurman
Miss C. Blanche Soule, R. N. 1921 .....Nasser
Miss Frances Turk. R. N. 1921 .....Khartum North

NOW IN THIS COUNTRY

Miss Mary E. Cole, 1919, R. 2, Shannon City, Iowa
Miss Aulora R. McIntyre, 1919 .....Lenox, Iowa

ABYSSINIA

Miss Edith C. Anderson, R. N., 1929 ..Addis Ababa
Miss Dora B. Arveson, R. N., 1930 ....Addis Ababa
Mrs. Agnes H. W. Bancroft, R. N., 1929
.....Addis Ababa
Miss Viola M. Bayne, 1924 .....Gorel
Miss Isabel Blair, 1922 .....Sayo
Miss Mildred Kiemele, 1929, ...Addis Ababa
Miss Elizabeth McKibben, R. N., 1924 .....Sayo
Mrs. Ruth L. Walker, 1923 .....Gorel
Miss Florence D. White, 1923 .....Addis Ababa

NOW IN THIS COUNTRY

Miss Ruth C. Beatty, R. N., 1920 ....Reedsville, Pa.

HOME MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Rev. R. G. Smith .....Tama, Iowa
Rev. R. H. Barr .....Warmspring, Ore.
Rev. W. A. Matthews .....Simnasho, Ore.

CITY MISSIONS

Mrs. A. Caliandro, (Italians) 80, 29th St., ...West New York, N. J.
Mrs. Maude Morrison, (Aliens) .....Hickory, Pa.
Miss Gretta Ohman, ...R. D. 3, McDonald, Pa.
Mrs. Frank Lieske, (Aliens) .....Langeloth, Pa.
Mrs. Mary Ciancio, (Italians) 7609 Tioga St., ...Pittsburgh, Pa,
Miss Margaret Wissler, 120 S. 29th St., ...St. Joseph.... Mo.
Miss Elizabeth McMillan, 1609 Washington St., ...Denver, Colo.
Miss Ella Montgomery, Route 4, Mansfield, Ohio
Miss Jennie D. Nicol, 7501 S. Normandie ..... Ave., Los Angeles, Calif.
Miss Sallie E. Dickey, 114 Kendall St., ...San Antonio, Texas
Miss Mildred Robb, 1345 Ocean Ave., ...San Francisco, Calif.
Mrs. Alice M. Maxon, 531 East Couch St., ...Portland, Ore.
Miss Margaret Heazlett, 1135 Hiland Ave., ...Coraopolis, Pa.
Mrs. Mary E. McLain, 1615 E. Fourth Ave., ...Olympia, Wash.

MOUNTAIN MISSIONS

Rev. and Mrs. Albert S. Work .....Frenchburg, Ky.
Prof. and Mrs. Merle McDowell, ...Frenchburg, Ky.
Prof. Frank Wylie .....Frenchburg, Ky.
Prof. Wallace White .....Frenchburg, Ky.
Miss Esther Mitchell, M. D. .....Frenchburg, Ky.
Miss Martha Baird, ...Frenchburg, Ky.
Miss Lou Berryhill, ...Frenchburg, Ky.
Miss Sara Conrad, ...Frenchburg, Ky.
Miss Genevera Jamieson, ...Frenchburg, Ky.
Miss Thelma Porter, ...Frenchburg, Ky.
Miss Helen Wright, ...Frenchburg, Ky.
Miss Margaret Beveridge, ...Frenchburg, Ky.
Miss May Beveridge, ...Frenchburg, Ky.
Miss Edna Sutton, ...Frenchburg, Ky.
Mrs. Caroline Pollock, ...Frenchburg, Ky.
Miss Florence Tschantz, ...Frenchburg, Ky.
Rev. and Mrs. Ray Davis, ...Ezel, Ky.
Miss Edna Mae Eastwood, ...Ezel, Ky.
Miss Beulah Grant, ...Ezel, Ky.
Miss Liberty Maye Mattson, ...Ezel, Ky.
Miss Esther Stevenson, ...Ezel, Ky.
Miss Lillabel Towle, ...Ezel, Ky.
Miss Janet Work, ...Ezel, Ky.

FREEDMEN'S MISSIONS

Mrs. B. B. Groves, ...Arlington, Ala.
Mrs. N. D. Williams, ...Arlington, Ala.
Miss Mezilla P. Horn, ...Arlington, Ala.
Miss M. E. Burton, ...Arlington, Ala.
Mrs. A. D. Michael, ...Arlington, Ala.
Rev. W. G. Wilson, ...Camden, Ala.
Alphonso W. Young, ...Camden, Ala.
Lorenza E. Poe, ...Camden, Ala.
Walter H. Anglin, ...Camden, Ala.
Miss Annie Blevins, ...Camden, Ala.
Miss Lenora L. Starkey, ...Camden, Ala.
Mrs. Amanda Freeman .....Camden, Ala.
Miss Evelyn Haygood .....Camden, Ala.
Mrs. S. P. Marsh, ...Camden, Ala.
Mrs. Eunice Young, ...Camden, Ala.
Miss Mamie Smith, ...Camden, Ala.
Miss Lucy Woodward, ...Camden, Ala.
Mrs. M. B. Waters, ...Camden, Ala.
Miss Grace L. Adams, ...Canton, Bend, Ala.
Miss Minnie A. Nunn, ...Canton Bend, Ala.
Miss Daisy Osburn, ...Chase City, Va.
Mrs. Fanny Jones, ...Chase City, Va.
Mrs. Luella Tidball .....Chase City, Va.
Mrs. Della Seright .....Chase City, Va.
Mrs. Lavinia Gaines .....Chase City, Va.
C. L. Blackwell, ...Chase City, Va.
Miss N. J. Rhea, ...Miller's Ferry, Ala.
Mrs. F. H. Carey, ...Miller's Ferry, Ala.
Mrs. L. M. Smith, ...Miller's Ferry, Ala.
Mrs. F. O. Parker, ...Miller's Ferry, Ala.
Mrs. Eva Adams, ...Henderson, N. C.
Miss J. A. Warren, ...Henderson, N. C.
Miss Emma Ford, ...Henderson, N. C.
Mrs. Della Reddick, ...Henderson, N. C.
Mrs. Mattie Ellis, ...Henderson, N. C.
Mrs. J. H. Tarter, ...Henderson, N. C.
Wm. Peters, ...Prairie, Ala.
James Rivers, ...Prairie, Ala.
Miss Hope Edwards, ...Prairie, Ala.
Miss Etta Blevins, ...Prairie, Ala.
Miss Elizabeth Bradford, ...Prairie, Ala.
Mrs. Etolia Peters, ...Prairie, Ala.
Mrs. Estella Perkins, ...Prairie, Ala.
Miss Mattie King, ...Prairie, Ala.
Anna Rutherford, ...Knoxville, Tenn.
Jennie Robertson, ...Knoxville, Tenn.
Myrta McVey, ...Knoxville, Tenn.
Mrs. Sophia Johnson, ...Knoxville, Tenn.
Bertha Lash, ...Knoxville, Tenn.
Eva Grove, ...Knoxville, Tenn.
Miss M. Rogers, ...Townsville, N. C.

Donations of Clothing needed at Arlington, Camden, Canton Bend, Miller's Ferry, and Prairie. New materials and Christmas boxes are gratefully received at all stations. Remember to prepay freight and put name of society and place inside of box. Address contributions as follows:

Arlington, Ala.—Post Office address, Annemanie, Alabama. Shipping point, Arlington, Ala.

Camden—Rev. W. G. Wilson, Camden, Alabama.

Canton Bend—Rev. J. N. Cotton, Camden, Wilcox County, Alabama.

Miller's Ferry—C. S. Simpson, Post Office, Miller's Ferry, Alabama. Shipping point, Camden, Ala. Mark for Miller's Ferry, Alabama.

Prairie—Prof. William Peters, Post Office address, Prairie, Alabama. Shipping point, Catherine, Alabama. Mark for Prairie Mission.

$5.00 For Your Church, Society or Self

Sell 100 needle books for ten cents a book and earn $5.00. Order now. Ann E. Swope, 1846 Emerson Avenue, Dayton, Ohio.

RENEW YOUR SUBSCRIPTION PROMPTLY

Many of our Missionaries
and
Many of our Readers
have found new life and vigor at
OVERLOOK SANITARIUM
NEW WILMINGTON, PA.
Elizabeth McLaughry, M. D., Director

A Little Time Apart

TUESDAY 10 A. M.

"Come ye yourselves apart and rest awhile"

BE YE PERFECT

Perfection is a Divine attribute.

As for God His way is perfect. 2 Sam. 22:31.
His work is perfect. Ps. 18:30.
Your Heavenly Father is perfect. Matt. 5:48.

There is nothing more perfect than perfection, and as no man has attained it, the perfection of righteous persons in the Bible must either be imputed to them by the Father, or it is a relative thing. In a limited way the word, perfect, may be applied to people. Some one has said that the moss rosebud is perfect in its kind but it reaches another perfection when it is full blown.

Noah was perfect in his generation. Gen. 6:9.
He that walketh in a perfect way shall minister unto me. Ps. 101:6.
Walk before me and be thou perfect. Gen. 17:1.
The eyes of the Lord run to and fro throughout the whole earth to show Himself strong in behalf of them whose heart is perfect toward Him. 2 Chron. 16:9.
We speak wisdom among them that are perfect. 1 Cor. 2:6.
Let as many as are perfect be thus minded. Phil. 3:15.
My power is made perfect in weakness. 2 Cor. 12:9.

The New Testament tells of some who were not perfect.

If thou wouldst be perfect go sell all that thou hast. Matt. 19:21.
These are they that have heard and as they go on their way they are choked with cares and riches and pleasures of this life and bring no fruit to perfection. Luke 8:14.
Paul said, "Not that I have already obtained or am already made perfect but I press on." Phil. 3:12.
Are ye now perfect in the flesh? Gal. 3:3.
Be ye watchful for I have found no works of thine perfected before my God. Rev. 3:2.

A progressive perfection is required of believers.

Let patience have its perfect work that ye may be perfect and entire, lacking in nothing, James 1:4.
The God of peace make you perfect in every good work. Heb. 13:21.
The perfecting of the saints. Eph. 4:12.
The path of the righteous man is as a dawning light that shineth more and more unto the perfect day. Prov. 4:19.
Let us press on unto perfection. Heb. 6:1.
Come ye out from among them and be separate and touch no unclean thing and I will receive you and will be to you as a father and ye shall be to me as sons and daughters. Having therefore these promises let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of the Lord. 2 Cor. 7:1.

Absolute perfection is reached at death and at His Coming.

Without blame at the coming of our Lord Jesus. 1 Thes. 5:23.
Spirits of just men made perfect. Heb. 12:23.

Perfection comes from above.

I in them and thou in me that they may be perfected into one. John 17:23.
He maketh my way perfect. Ps. 18:30.
Every perfect gift is from above. Jas. 1:17.
The Lord will perfect that which concerneth me. Ps. 138.
Yet now hath He reconciled in the body of his flesh through death to present you holy and without blemish and unreproveable before Him. Col. 1:22.

Miss Agnes L. Ballantyne, Xenia, Ohio.

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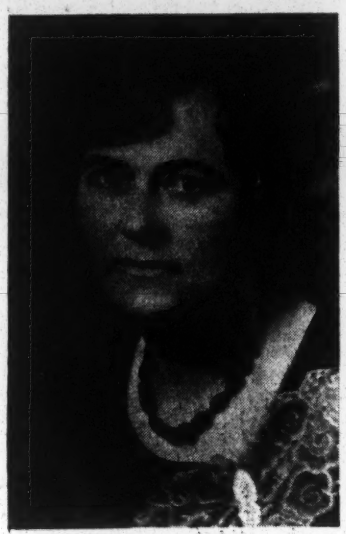

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